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SOUTHERN CROSS

Serving the Catholic communities of Imperial and San Diego counties.

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Parents primary educators, says Vatican on sex ed



Document stresses chastity, marriage as 'positive values' of human sexuality

VATICAN CITY (NC) — The Sacred Congregation for Catholic Education Dec. 1 issued guidelines calling for positive sex education with parents as the primary educators and individual instruction as the primary method.

"Silence is not a valid norm of conduct in this matter, above all when one thinks of the 'hidden persuaders'" which adversely influence young people, the congregation said in the new document, *Educational Guidance in Human Love — Outlines for Sex Education.* The 8,500-word text called on episcopal conferences to promote the united efforts of parents, Christian communities and educators.

SEXUALITY IS an integral part of the development of the personality and sex education belongs, in the first place, to parents, the document stated, because moral values seen in the family are transmitted to the children more easily.

Although the family is the preferential place for the education of young people in chastity "the difficulties which sex education often encounters within the bosom of the family solicit a major commitment on the part of the Christian community and, in particular, of priests to collaborate in the education of the baptized. In this field, the Catholic school, the parish and other ecclesial institutions are called to collaborate with the family," the document said.

The role of the school should be that of assisting and completing the work of the parents, according to the congregation. Individual sex education is always preferred and it cannot be entrusted "indiscriminately to just any member of the school community."

THE DOCUMENT urged teachers not to separate knowledge from corresponding values. "One must insist first of all on the human and Christian values of sexuality, so that pupils can appreciate them, and so that the desire to realize them in one's personal life and relationships may be roused...Christian educators are persuaded that sex education is realized in full in the context of faith."

Education in groups, especially groups

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Faith pays off for Valley youth leader

By Susan Nowak

CALEXICO — Few people would give up the security of a full-time, paying job to accept another position with no guarantee of a salary. But the new youth coordinator for the Imperial Valley's parishes did just that by making "a step in faith."

Lenna Ivie, 30, quit her secretarial job and made a one-year commitment to the new position. Then, she joined others in prayer that God would provide the money for her salary.

"THE LORD has been very good," she said. Donations came from within Imperial County and even from outside the state. One month of her salary was provided by youth groups from All Hallows and Mary, Star of the Sea parishes in La Jolla. Youths there donated the proceeds of their summer fund-raising activities to the Valley project.

Imperial Valley youths thanked the La Jollans in November by inviting them to the area for a weekend of parties, cookouts, Masses and outings to the parade and rodeo.

THE COASTAL youth groups found out about the need in Calexico when their leader invited Miss Ivie and Father Edward "Bud" Kaicher, associate pastor at Our Lady of Guadalupe in Calexico, to speak at a meeting.

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Holy Land shrine honors Mary Immaculate

By Deacon James Steinberg

NAZARETH — The Roman Catholic Basilica of the Annunciation is a striking, modern structure built on the remains of several earlier churches dating back to the fourth century.

It is set squarely in the middle of this Arab-Christian city of 40,000. Israeli soldiers with automatic weapons patrol the streets, just as they do in the others areas of the Holy Land having a Palestinian majority; modern high-rise apartments surround the city in an effort to establish a solid Jewish presence in this and other areas of the West Bank. This is the biblical Galilee, where Jesus spent the "hidden years" until He began His three-year public ministry; the Sea of Galilee, Tiberias, Capernaum, and the Jordan River are all less than 30 miles away, to the east.

THE BASILICA is administered by the Franciscan Fathers, who ever since the 14th century have been charged by the popes with the custody of the Holy Land and its Christian shrines. The main feast day at this Marian shrine is the Mar. 25 Solemnity of the Annunciation, but the Dec. 8 Holy Day of the Immaculate Conception also takes on special importance here, because it was only to Mary Immaculate that the Annunciation-Incarnation was even possible.

It was here, almost 20 centuries ago, that the young Virgin Mary "was found with child through the power of the Holy Spirit." (Mt. 1:18) It was here that the angel Gabriel announced to Mary that she was, indeed, "Full of grace...(and) blessed...among women." (Luke 1:28)

The remains of the house of Sts. Joachim and Anne, Mary's parents, are still to be seen behind the underground crypt altar of the basilica. The Blessed Sacrament is now reserved on the very spot where the Holy Spirit overshadowed the Mother of the Lord and the eternal Word of God became enfleshed, to be born nine months later in a Bethlehem grotto.

THE IMMACULATE Conception celebrated every Dec. 8 commemorates the 1854 bull of Pope Pius IX, *Ineffabilis Deus,* which proclaimed, as a matter of divinely revealed Catholic faith, that "the most Blessed Virgin Mary was from the first moment of her conception, by the singular grace and privilege of almighty God and in view of the merits of Christ Jesus...preserved immune from all stain of original sin."

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NATIONAL CITY — The United Domestic Workers of America needs 20 interested persons to help build a union for California's domestic workers. No experience is required. A subsistence-level wage will be paid. Applicants should be willing to work, be committed to social justice and love people, UDW's Sharon Kalemkiarian said. Contact Ms. Kalemkiarian at 2405 Plaza Boulevard, National City, 92050, or at 263-7254.



NC photo

INDIAN AND CATHOLIC — A young Indian woman prays during a candlelight Native American liturgy. Native Americans now have their own national parish here. Story, page 3.

Briefs

'SERIOUS SIN' — Catholics who join the Masons commit "serious sin" and may not receive the Eucharist, the Vatican announced on the eve of the promulgation of the new Code of Canon Law which does not include joining the Masons as grounds for automatic excommunication, as did the previous code. The Masons' "principles have always been considered irreconcilable with the doctrine of the Church," Cardinal Joseph Ratzinger, prefect for the Congregation for the Doctrine of the Faith, said.

CUSTODY — Pope John Paul II has officially given custody of the Shroud of Turin to the Turin Archdiocese, where it has been kept since 1578. The Vatican on Oct. 18 formally accepted the gift of the shroud, which many believe to be the burial cloth of Jesus Christ.

DEAD, MISSING — Anti-government uprisings in two African countries have resulted in the death of a priest and the disappearance of four nuns. Father Alirio Baptista, a 53-year-old Portuguese priest, was found dead in Mozambique following an attack by anti-government forces, Vatican Radio reported. The Sisters disappeared in Angola after an attack against a hospital run by Sisters.

'APPEALING' POPE — The proposals for establishing diplomatic ties between the United States and the Holy See testify to the media appeal and political power of Pope John Paul II, according to an American who has been involved in U.S.-Vatican relations. "The pope's impact on television during his visit to Poland was phenomenal," he said. "People were fascinated by him," the source, who asked not to be named, said.

NO APPEAL — The Justice Department has decided against appealing two court rulings which overturned a federal regulation requiring parental notification when girls under 18 receive prescription contraceptives from federally funded clinics. Solicitor General Rex E. Lee said the Justice Department would not appeal, but he would not comment on specific reasons.

CONVICTED — A Lithuanian Catholic priest was found not guilty Dec. 2 of "anti-state activities," reported Tass, the Soviet news agency. The trial of Father Sigitas Tamkyavichus, 44, lasted three days and took place in the Lithuanian capital — Vilna. Tass said the priest was sentenced, but did not elaborate. The offense carries a maximum penalty of seven years in jail.

'EFFECTIVE' — Natural Family Planning methods are as effective as artificial contraception and are safer, a Filipino professor told the Third International Congress on Natural Fertility Control meeting in Hong Kong. Vatican radio reported on the week-long meeting of 250 experts from 65 countries.

COMPLAINTS — Polish Prime Minister Wojciech Jaruzelski has complained to Cardinal Jozef Glemp of Gniezo and Warsaw about politically active priests, Italy's national Catholic newspaper reported. It also reported that church sources in Poland said the government has suggested that the Church should refuse to accept Polish labor leader Lech Walesa's Nobel Peace Prize money.

NO STRIKE — Vatican lay workers cancelled a two-hour strike planned for Dec. 1 after reaching a wage agreement with a Vatican commission, representatives of the workers said. The 1,600-member employee association for Vatican lay workers had threatened to hold the first strike in Vatican history in a nearly-unanimous vote in October.

ELECTROCUTED — Convicted killer Robert Sullivan, 36, died in Florida's electric chair Nov. 30, following a rejection of his appeal by the U.S. Supreme Court and despite pleas for mercy from Pope John Paul II and Florida's bishops. Sullivan, who claimed he was innocent, requested a Catholic funeral, with the funeral Mass to be celebrated by Bishop John J. Snyder of St. Augustine, Fla.

POPE'S WISH — Pope John Paul II expressed his wish for "a full union" with Orthodox churches. The support for unity was contained in a letter to Orthodox Ecumenical Patriarch Dimitrios I of Constantinople (Istanbul).

WILL REMAIN — A controversial Nicaraguan priest, who was once publicly admonished by Pope John Paul II for holding a government post, said he plans to remain in the government. The priest, Father Ernesto Cardenal, said he would rather write poetry than be the minister of culture in the Sandinista government, but said he will remain there as a matter of conscience.

Official

Bishop Leo T. Maher

Friday, Dec. 9, noon, San Diego, Diocesan Office Dining Room, Luncheon, Anglican-Catholic dialogue.

Friday, Dec. 9, 1 p.m., San Diego, Mission San Diego de Alcala, Advent Afternoon of Recollection, dinner following.

Sunday, Dec. 11, Our Lady of Guadalupe celebration, noon, procession; 2 p.m. Mass, Golden Hall, Community Concourse; 6 p.m., banquet, Sheraton Harbor Island Hotel.

Tuesday, Dec. 13, 6 p.m., bishop's residence, dinner for clergy honoring Bishop Maher's 40th Sacerdotal Jubilee.

Thursday, Dec. 15, 10 a.m., Imperial Beach, Marian High School, Christmas Mass.

Thursday, Dec. 15, 2 p.m., Cathedral Plaza, blessing of Christmas tree.

Thursday, Dec. 15, 6 p.m., bishop's residence, dinner for clergy honoring Bishop Maher's 40th Sacerdotal Jubilee.

Father Peter M. Escalante,
Secretary

Auxiliary Bishop Gilbert E. Chavez

Saturday, Dec. 10, 1 p.m., Chula Vista, Our Lady of Guadalupe Church, Mass.

Tuesday, Dec. 13, 10:30 a.m., San Diego, Kolbe Center, St. Francis Seminary, Canon Law for Hispanic priests.

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Catholic Community Services
Diocese of San Diego

Year In Review

- Emergency Services took a lead role in forming a 72-agency network for food and shelter assistance, and helped establish two new emergency shelters and an Ecumenical Service Center in Oceanside.
- Casa San Juan, residential care program, served over 150 young men in its first year of operation.
- Family Ministry is computerizing the scheduling for pre-marriage preparation, and the Counseling Department, with more than 3,300 clients last year, was relicensed.
- Sr. Sara Murietta resigned as Director of Padre Hidalgo Center, with Enrique Mendez and Carlos Yanez now sharing director responsibilities.
- Refugee Resettlement received a Campaign for Human Development grant to set up a Craft Cooperative and is participating in a health screening program.
- Gustav Ehrentraut replaced John Graykoski as Director of CCS Imperial Valley.
- Foster Grandparents received an excellent evaluation following a major review by the funding monitor.
- The Single Pregnant Women's Program has applied for an adoption agency license.
- Senior Services received a $2,000 grant from the Knights of Malta.
- Services to Disabled Persons experienced another successful Re-Creation Summer Camp program with 125 participants.

All in all, this was a busy and exciting year for Catholic Community Services, for our staff and volunteers, and for all we serve.

Rev. Douglas Regin, A.C.S.W
President and Executive Director

Repasando El Año

- Servicios de Emergencia tomo el rollo principal al formar una red consistiendo de 72 agencias dando asistencia con comida y alojamiento, y ayudando a establecer dos nuevos centros de refugio de emergencia y un centro de servicios Ecuménico en Oceanside.
- Casa de San Juan, programa de servicio residencial, sirvio a mas de 150 jovenes en su primer ano de operaciónes.
- El Ministerio de Familias esta computarizado en las preparaciónes pre-matrimoniales y el departamento de Aconsejamiento, con mas de 3,300 clientes el año pasado se le renovo su licencia.
- La hermana Sara Murrieta renuncio como directora del Centro del Padre Hidalgo, dejando a Enrique Mendez y Carlos Yanez compartiendo las responsabilidades del director.
- El centro de Restablecimiento de Refugiados recibio una beca de la Campaña del Desarollo Artesanial y esta participando en un programa de revisión de la salud.
- Gustav Ehrentraut reemplaso a John Graykoski como Director de Servicios de la Comunidad Catolica (SCC) en el Valle Imperial.
- En el programa de Abuelitos Protectivos recibieron una evaluación excelente despues de una revision mayor dada por el admonitor de fondos.
- El programa para Mujeres Embarazadas Solteras a solicitado una licencia para una agencia de adopción.
- Los Servicios para Ancianos Recibio una beca de $2,000 de los Knights of Malta.
- Servicios para Personas Desabilitadas tuvo otra experiencia de exito con su programa de Campamento re-creativo Veranial con 125 participantes.

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The Society for the Propagation of the Faith

Reaching out

with Deacon Michael Newman

Death a daily threat to missioner

Father Paul Schindler spent 10 years in El Salvador as part of a mission team sent from the Cleveland diocese. Now he's back, and admits that the constant killing in that country made him expect his own death at any minute.

Telling his story to the Catholic press Father Schindler said, "You get to a threshold, a point where you say, 'I don't care if they kill me.' " He added that he "expected to be killed" and actually reached the point where every time he went out he would say, "Well, Lord, here I come."

Death squads in El Salvador compile lists of names of hundreds to be killed, including priests and nuns, he says. "There must be at least 15-20 death squads operating because there are from 30 for 40 people killed each night there.

"When you are in a place like that and see so many people you know who are killed — the archbishop (Romero), my parish boys, several of my catechists — you feel constantly under a threat."

He recalled how one evening two of the boys who served as his assistants were locking the parish church as he returned home for dinner. "We heard gunshots, and then someone came running and said, 'They just shot Carlos and Armando.' " The boys were killed "just because they were helping the church," says Father Schindler.

Often paramilitary forces would try to intimidate people, he said. For example, if he celebrated Mass in a field "uniformed men would come and they would all get out of their truck and stand around in a circle about 30 yards away. They would wait until it was all over and then say to the people: 'Stay away from the padre, he is a communist.' "

The priest, who is now pastor of St. Bernard parish in Akron, Ohio, said the death squads are vicious. "They enter the homes at night, tell the people why they are killing them, then kill them and mutilate the bodies, usually in front of their families."

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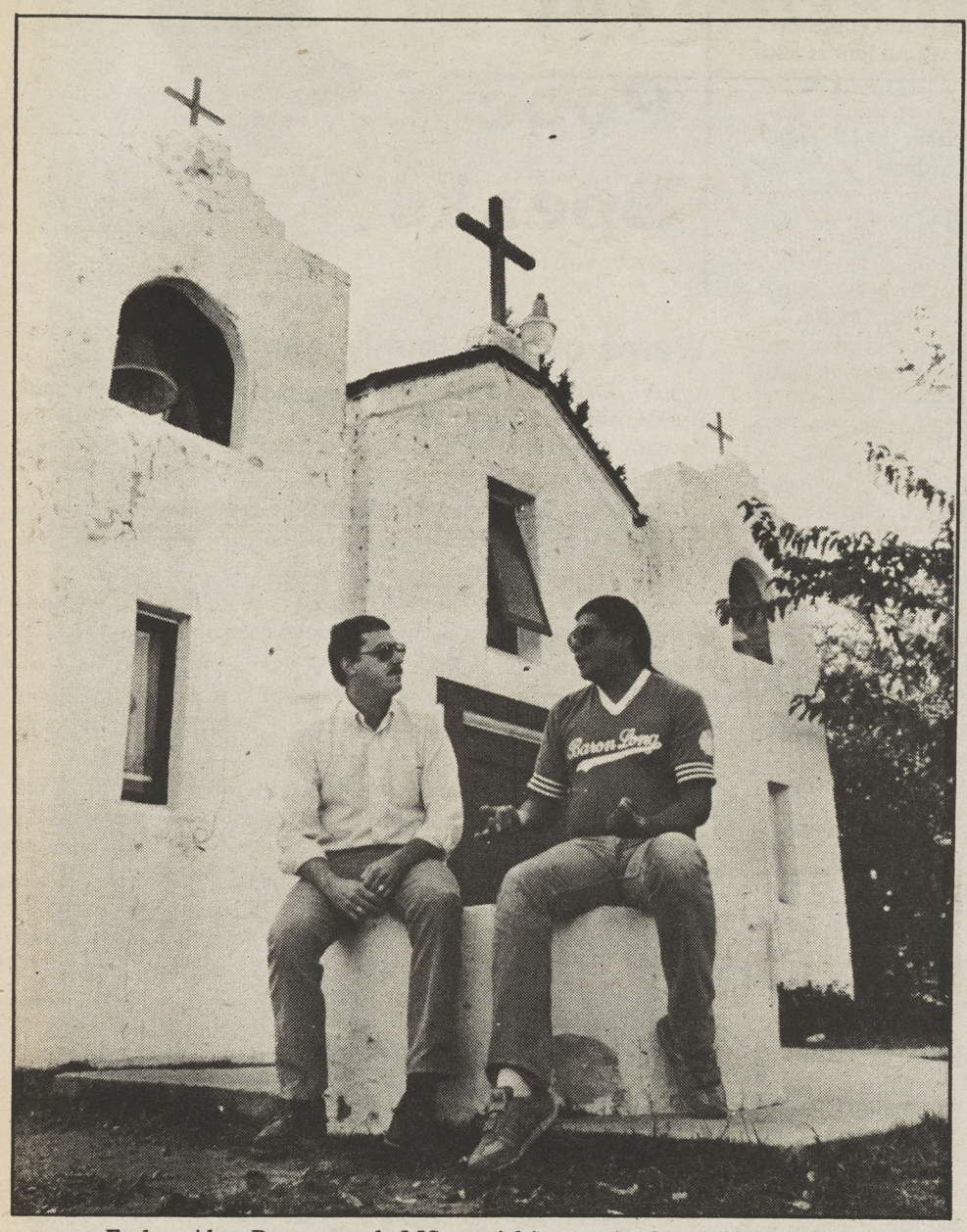
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Native American Catholics get national parish here



Father Alan Beauregard, MS, parishioner Anthony Pico, and
Barona Reservation's Assumption of the Blessed Virgin Mary Church

By Deacon James Steinberg

LAKESIDE — Native Americans striving to establish their identity both as Indians and Roman Catholics now have a national parish of their own in the diocese, the result of a recent decision by Bishop Leo T. Maher.

Assumption of the Blessed Virgin Mary Church on the Barona Indian Reservation here, along with two other missions — Immaculate Conception on the Sycuan Reservation and Nativity of the Blessed Virgin Mary on the Viejas Reservation near Alpine — have become, in effect, a single parish under the patronage of Blessed Kateri Tekakwitha.

BLESSED KATERI (Katherine), the 17th century Indian maiden known as the "Lily of the Mohawks," was declared "venerable" in 1943 by Pope Pius XII and beatified by Pope Paul II in 1980. As the cause for her sainthood advances, the final miracle yet to be attributed to her may well be the elusive unity that Native Americans have never known, said Anthony Pico, tribal chairman, who, along with his wife, Jeanie, serves as a catechist at Viejas.

The new parish is under the care of the LaSalette Community, who three years ago received the missions from the Verona Fathers, still serving the Indian missions in the northern part of the diocese.

It is administered by Father Alan Beauregard, MS, who is assisted by another LaSalette, Brother Edward Nolan. The missions, about a half-hour apart, are three separate communities, said Father Beauregard, and comprised a non-territorial parish in the past.

FATHER BEAUREGARD and some of his parishioners, including Pico, attend the national Tekakwitha Conference each summer; this year's conference was at St. John's in Collegeville, Minn., and brought together more than 1,500 Native Americans from 100 tribes, along with the bishops, priests and Religious who serve them. Also in attendance was Archbishop Pio Laghi, the apostolic delegate to the U.S.

The Tekakwitha Conference is a "gathering of Catholic Native Americans for the purpose of experiencing what it means to be Indian and Catholic," said Father Beauregard. "It is an effort to develop native leadership in the Church."

The Indians on the three reservations are virtually all baptized Catholics, noted Father Beauregard, and devotion to the Blessed Virgin continues to be strong, reflecting the spiritual heritage of the Spanish padres who first converted them to Catholicism. But there is a growing awareness on the part of many Native Americans, especially the younger generation, that they have a rich heritage that can legitimately express itself not only within their Catholicism, but also culturally within the dominant society.

"TO BE a Native American is to feel you are a distinct and unique individual and a part of a unique and distinct group with a unique way of life, that can be integrated with Catholicism," said Pico.

"There was a time not very long ago — eight years at the most — when we all went through a very anguishing time, when pain, pride and the reality of our past caused us to look deeper into who we were," said Pico.

"But now we see so much hope, so much joy in the realization that not only can we *be* both Native Americans and Catholics, but that we *are* both," he added.

IT IS in the liturgy, especially, that Pico would like to see more Native American influences. But what works at national gatherings, such as the Tekakwitha Conference, where Indian dress and culture figure prominently in the liturgy, takes a longer time to implement in the parish.

"There was some resentment in the older generation," said Pico. "You can tell by the body language that they weren't ready for it."

Some Native American elements have been more successful in childrens' liturgies, said Father Beauregard, and at a recent RENEW Sunday a richly colored, traditional Indian-design altar cloth was used at the small Barona mission church, which still reflects the Spanish influence that first brought

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Young evangelist visited six dioceses in India

By Susan Nowak

CALEXICO — This summer, a 22-year-old Imperial Valley youth group leader tasted the life of a lay evangelist when he gave workshops to Catholics in six cities in India.

Dean Barreca, who is now 23 and leads the youth group at Our Lady of Guadalupe parish here, thought about working in evangelization after Catholic lay evangelist Charlie Osburn visited the Imperial Valley with his workshops.

OSBURN'S TALKS made Barreca less "naive" about the documents of the Second Vatican Council, he said. Barreca also learned about working in submission to the bishops and Catholic teaching.

He listened to Osburn's tapes and copied the format as he prepared for his trip to India. Barreca "personalized" the presentations with accounts of his own experiences. Money for the trip came primarily from donations from his homeland — Canada.

He asked for and received permission to visit from the bishop of each diocese he went to. Barreca stopped in Bombay, Bangalor, Goa, New Dehli, Calcutta and Lucknow and spoke at seminaries, hotels, hospitals and cafeterias.

PARTICIPANTS WERE told the Church "has really got it together," Barreca said. The emphasis was on the message of Vatican II: "The Church is really exhorting us to lead the life of an apostle. The people haven't gotten really obedient to it."

Barreca thinks he may have been the first person to go to India with the message that Catholics should listen to their bishop and follow Church teaching.

His presence there should inspire others to do what they feel called to, he said, even if they don't feel "qualified."

"ALL I had was a vision and a calling. I had no credibility except the Lord," he

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Dean Barreca
'Lead the life of an apostle'



DEDICATION — All Hallows Academy in La Jolla dedicated a new 2,500-sq.-ft. learning center Nov. 23. With All Hallows' pastor, Msgr. Patrick Fox, are (from left): Sister Kathleen Clausen, Academy principal, and Jennifer and Marilyn Roe. The center is in memory of Mrs. Roe's late husband, Jerrold M. Roe.

SAN DIEGO — The Diocesan Missions Office has rescheduled its annual Youth For Youth Walk from March 10, 1984 to March 24, 1984. The 10-kilometer course will begin and end just south of the Hilton Inn at Mission Bay Park. For details, call the Mission Office at 574-6348.

OLG, Bishop Maher's 40th ann. will both be marked Sunday

SAN DIEGO — Monday, Dec. 12, is the feast of Our Lady of Guadalupe, to be marked in the San Diego diocese one day earlier on Sunday, Dec. 11, with a double celebration.

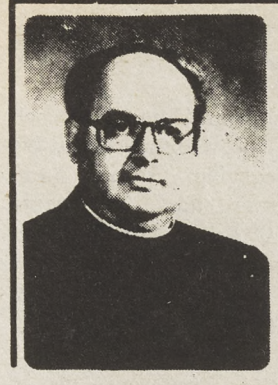
In addition to the annual parade from Our Lady of Guadalupe Church to the downtown Convention Center for the 2 p.m. concelebrated Mass, a dinner later that evening at the Sheraton-Harbor Island Hotel will mark the 40th anniversary of the ordination to the priesthood of Bishop Leo T. Maher.

THE FEAST of Our Lady of Guadalupe marks the appearances in December of 1531 of the Blessed Virgin to the Indian Juan Diego on Tepeyac Hill, now a part of modern Mexico City.

As proof of the appearances, Juan Diego brought out-of-season roses to the bishop of Mexico. When he unfolded his *tilma,* a cactus-cloth mantle commonly worn at the time, an image of the Blessed Virgin was imprinted.

Juan Diego's cloak, with its miraculous image, is still preserved behind the main altar of Mexico City's Basilica of Our lady of Guadalupe, located at the foot of Tepeyac. Scientific investigation shows the cloak bears neither brush strokes nor pigments; it is the focus of Marian

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Editorial

By Brother William Bilton, CJM

Advent — preparation for what?

A couple weeks ago, I found myself in a conversation with a local priest regarding the start of the Advent season and just what it means. He expressed his problems with preparing for the coming of the Lord, when He has already come. It gave me food for thought.

I find myself agreeing with the good priest, that there is a bit of a problem with Advent — the initial season of the Church's liturgical year. Its relation to Christmas is not, in reality, what it is often thought to be in the Christian imagination.

The Advent liturgy is filled with prayers for the coming of Christ, for the fulfillment of our hope. But as Father Louis Bouyer has written in ***Liturgical Piety***, 'if the coming we have in mind is that of Christ's Nativity, how can we still pray for it? What meaning can such a hope have, since its object has already been realized in the past?''

On the basis of the Advent texts alone, Father Bouyer demonstrates that the fulfillment longed for is not the Nativity, which has already happened, but the Parousia, which is yet to come.

What we find mostly in Scriptural texts of Advent isn't hope in the first coming of Christ, but hope in His final coming on the clouds of heaven. This latter phenomenon — Parousia — is clearly of the future.

In his book, Father Bouyer is somewhat scornful of modern commentaries on Advent which try to ''make us act as if we are the people for whom Christ is yet unborn.'' How could we do this, he wonders, when we know as historical certainty that He was born nearly 2,000 years ago.

This knowledge is the first basis of our faith.

Does this mean, then, that we cannot take as our own the expressions of expectation of the Patriarchs and prophets as they occur all though the Advent liturgy?

Not at all. We should become all the more ready to utter their words with our own lips once we realize that the human birth of Christ was not — in and of itself — the object of their hope.

What, then, were they hoping for? They were hoping for the advent of the Kingdom of God, for the visible destruction of the powers of evil, for the abolition of sin and death and for the final manifest appearance of God to His people.

So, it is this hope for the final coming of Christ — the Parousia — that forms the true basis of Advent. The first coming of Christ in the Nativity, far from satisfying our expectation, only intensifies it all the more.

If one agrees with Father Bouyer's position, then the Nativity is the birth of hope, not its fulfillment.

In this understanding, we who live hundreds of years after Christ are every bit as much an Advent people as were the Patriarchs and prophets of the Old Testament.

SOUTHERN CROSS

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Washington Letter

By Jim Lackey

As bishops around the world continued to publish a variety of pastoral letters and statements on war and peace, an event a little closer to home — a speech in San Francisco in mid-November by the papal secretary of state, Cardinal Agostino Casaroli — offered a comprehensive look at the Holy See's overall views on the war and peace question.

Cardinal Casaroli's underlying theme was that the Vatican over the years has attempted to make a significant contribution to the war and peace debate. But the speech also seemed to address another question: the fact that although the statements of the various bodies of bishops have sometimes taken different points of view, there still is a unified body of Church teaching from which all the statements by individual hierarchies flow.

The recent French and English bishops' statements, issued in November, were notable not only for what they said but for where they differed in approach.

The French bishops strongly emphasized the threat of Communism and said the current situation in Europe is similar to the rearmament of Nazi Germany prior to World War II. Without the maintenance in Western Europe of an adequate deterrent, the French hierarchy said in its Nov. 8 statement, Soviet enslavement that threatens French liberty, dignity and identity is possible.

By contrast the Catholic bishops of England and Wales, in a Nov. 17 statement, said they were gravely concerned about the deployment of new U.S. cruise missiles, which NATO is erecting to offset a perceived Soviet advantage in Euromissiles. The cruise deployment ''would appear to make it more difficult for (the British) government to demonstrate convincingly its commitment to a policy of progressive and mutual disarmament,'' which the bishops said is an essential element of a morally acceptable nuclear deterrence policy.

It was ironic, then, that only a day after the English bishops approved their statement — making them at least the sixth national bishops' conference this year to speak on the war and peace issue — Cardinal Casaroli gave his speech wrapping various elements of the Church's overall teaching on war and peace into a single package.

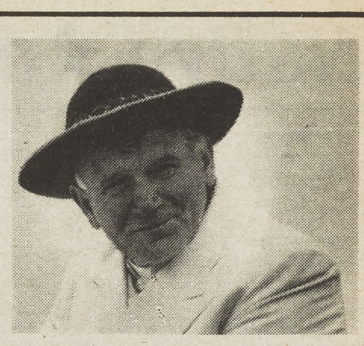
The Vatican diplomat said there are a number of fundamental points in the Church's teaching, including one stating that peace is a supreme good, a necessity, a possibility, a duty and that it must be built on ''true justice.'' He also said the arms race is an evil and a grave danger to peace, that nuclear weapons raise separate moral questions about the Church's traditional doctrine of a just war, that there is a clear moral obligation to work toward mutual disarmament, and that disarmament can only be achieved through a recognition of world interdependence and a reduction in the gap between rich and poor nations.

On the difficult issue of nuclear deterrence Cardinal Casaroli took the traditional position that it is permissible to possess nuclear weapons not for use but for the purpose of deterring use by the other side, and then only as a step toward disarmament. But in an apparent reference to current arms negotiations he also remarked that deterrence ''does not require a mathematical 'balance' of forces of terror.''

He added, ''This logic (of seeking balance) leads not to real balance, but to a successive imbalance — or at least to a fear of imbalance — which...fosters an ascending spiral which creates growing costs and growing dangers.''

All letters are subject to editing and must be signed with full name, address, and telephone number in order to be considered for publication. Mail letters to: Southern Cross, Letters to the Editor, P.O. Box 81869, San Diego, CA 92138.

The Pope Speaks



Warns of 'anti-family' campaign

VATICAN CITY (NC) — Pope John Paul II urged Puerto Rico's bishops to fight a systematic campaign against family life on their island that he said includes sterilization, legal abortion and a ''divorce mentality.''

The pope spoke Nov. 24 to Cardinal Luis Aponte Martinez of San Juan and two other bishops making their regular five-year visits to the Holy See.

Although Puerto Ricans are citizens of the United States, their bishops are considered by the Vatican as separate from the U.S. hierarchy.

''The private and public forces that militate against the family in Puerto Rico are powerful and highly destructive,'' the pope said.

For more than 80 years, he said, the Puerto Rican church has had to confront the fact of civil marriage and divorce, ''with the inevitable development of a divorce mentality.''

''Birth control using immoral means, including direct sterilization, has been promoted in your island for about 50 years,'' he said. ''Legal abortion has been a reality for a little more than 10 years.''

The U.S. Supreme Court's 1973 abortion decision legalized abortion in Puerto Rico.

The pope said that despite such practices, the teaching of the Puerto Rican church ''has not yet been weakened or deformed in order to adapt itself to the morality of the so-called modern mentality.''

He encouraged the bishops to continue to impart church teachings on the family, which he said was of particular importance to society.

The pope defined a priest as ''above all, a man of prayer and a master of faith.'' He also warned of the ''terrible temptation, in which many have unfortunately fallen, to abandon prayer in favor of ministries of secondary importance or of a sterile activism.''

Liturgy

By Father Raymond G. O'Donnell



Liturgy is work!

In my last article I mentioned the assembly's ministry of ''invitation'' and the obligation to listen to God's word as it is proclaimed with ''rapt attention.'' Again the type of listening which liturgy demands is anything but passive! To *hear* God's word presumes that we be present and focused, mind, heart and body.

We believe that the Lord lives! Through Jesus Christ, the Father *still speaks* to us. And He does so in a most solemn and effective way when we are gathered for Sunday Eucharist as His family, His people, His Church. Because the Second Vatican Council insisted that the treasury of God's word in Scripture be opened to a greater extent for all, we now hear three passages from the Bible: Old Testament; Epistles, Acts or Revelation; and Gospel. And these are heard in three-year cycles so that we might become familiar with all the riches of God's word.

One very healthy outcome of this rediscovery of our own scriptural heritage is the fact that we now share a similar cycle of Sunday readings with many other Christian churches, most notably the Lutheran, Episcopal and the Church of Christ. As we hear the same message on a given Sunday, we are reminded of our fundamental union in Christ Jesus.

With our growing appreciation of the importance of scripture for our lives as Catholics has come a heightened awareness that the proper content for preaching is the ''Bible and the liturgy'' (*Constitution on the Sacred Liturgy,* 33). The challenge of today's homilist is to explain the scriptural texts that we have heard proclaimed in such a way that they find both resonance and practical application in our everyday lives. (More on the homily next time.)

Finally, our obligation to listen to God's word with ''rapt attention'' takes on even greater significance when we stop to realize that His word shapes our liturgy from beginning to end.

As I have said before, liturgy is work — the work of the people (*all* God's people)!

Our Christian Way of Life

By Enid Lanyon

An Advent life: Always waiting

Life is a pilgrimage and we a pilgrim people. One of the things pilgrims can ill afford to do is look back over the way they have come in regret. We may look back in wonder that we have come as far as we have, or in joy that we have come as well as we have, in gratitude for the people who have shared our travel and all the things which made survival and progress possible — but never in regret for what might have been or even for what was. Regret is like a boulder we stumble into on the path. It can only be distressing.

Recently I received a letter from a relative who lives in a country newly emerging from guerrilla war and in economic straits and political confusion. It also is suffering the effects of a three-year drought. She told me of more friends and family members augmenting the flood of people leaving the country to make their lives elsewhere and spoke of her sadness at bidding them each farewell.

SHE HAD been remembering the days of our youth when life had seemed so full of promise and adventure, when our hearts were light and the world had seemed to offer so much. In contrast, today's reality is "so awful" she said.

I suppose everyone is saddened now and again to think that all those bright young dreams had to fade and we all have had to compromise with life as it is and not as we had hoped it would be. But it is one thing to acknowledge that and quite another to regret, for regret is a corrosive emotion and akin to self-pity. They both beckon us into depression and, as everyone knows, that warps our perception and falsifies judgments.

Many things happen in a lifetime that are at variance with what we had expected or wanted. There are disappointments and painful adjustments. There are losses as well as gains and we need to be careful not to let the one overshadow the other. We can deprive ourselves of what is good by bemoaning too much what is not. Everything has its place and in the end we need to believe that it will all balance out.

AND THEN, again, many of us never quite lose that youthful optimism and sense of expectation — the belief that dreams really will come true, reality notwithstanding! Whatever our chronological age, there is a persistent young person within who waits through the years for something wonderful to happen. Chances are that something wonderful does happen, over and over again, because we look for it and anticipate it, and so recognize the wonderful in what may seem to others to be mundane.

Such people may from time to time come to the brink of Christian's Slough of Despond, and may, in desperation, fling themselves upon God's mercy but, because He knows so well the mettle of His people, He will always bring them out to new challenges, new expectations and hope, so that in retrospect, even these apparent defeats become part of the exciting forward movement, an intrinsic part of the pilgrim way.

What is past is past — we cannot linger there if we are to remain sane. But the past has made the present what it is and so deserves to be cherished. If we regret it, then we also regret our present and that can only lead to unhappiness. If we cannot or will not change the circumstances that distress us, our only alternative is acceptance, unless we are prepared to allow the load of regret to overwhelm us.

IT IS, ON the other hand, both reinforcing and stimulating to remember all that has been good — the love we have given and received, and the joy — because we need to recall such things. We need to rejoice that we have been loved and loving, to recognize the value we have given in our past so that we can operate more confidently and courageously today. So that we can see that our life has been worthwhile.

For in the end, that is all that really matters. Not that our great dreams have or have not materialized; not that our hopes have or have not been fulfilled; as we were able and have been loved beyond our deserts. And we are all loved more than we desire, by God, first of all, and then by those who have cherished us for no reason other than we are who we are.

Love is so much of the essence of God that no one but He is ever truly worthy of being loved and so love is always a cause for joyful expectation and hopeful wonder. So if there is a child still within us who waits forever for dreams to come true, let him keep us strangers to regret, because as certain as God, one day they will.

Ins and Outs

By Most Rev. Norbert F. Gaughan
Auxiliary Bishop of Greensburg, Pa.

Unsung helpers

It seems that every year we encounter a centennial. It began with the year of St. Benedict, then St. Francis, and currently the year of Martin Luther. Could we not have similar anniversaries for persons of lesser importance, who may not get worldwide attention, even if they made a mark on history?

Who will keep the year of the monk, Somnius, died 489 A.D.? His great contribution was to establish the "siesta" as a religious event. In his monastery, Somnius, after a heavy lunch, took to bed to have an afternoon nap, declaring that he found the basis in Psalm 4, "I will lie down in peace and sleep comes at once." He told his confreres that getting up after siesta was like a "little resurrection." His peculiar habit quickly caught. To this day it is observed in many monasteries and rectories. The laity, who work outside their home, have not been able to keep Somnius' siesta. They do snatch little naps on some Sundays during rather dry and boring sermons in church.

SHOULD WE not remember Mechtild of Bloomburg, d. 1192? She was the first person to sit at the edge of the pew in the parish church. No one dared to ask her to move, so they had to climb over her to be seated. Mechtild's theory that the best seat to participate in the liturgy was on the aisle, was later adopted by theatre critics and others who find "one on the aisle" is the best seat in the house (and airplanes).

Let's keep the memory of Hallowa of Fassnacht, d. 1689, who gave to the Church the custom of donuts and coffee as a post-liturgy event. Hallowa, who lived right by the cathedral, noted how people came out of church drained and fatigued after the long Sunday High Mass. She invited parishioners in for her famous donuts and coffee. Her generous example was rediscovered in the Vatican II research. Now "coffee and donuts" are a sort of sacramental in the Church.

Think of Henry of Strongoaks, d. 1702, who was the first church usher. Henry was used by his pastor, Lawrence the Puny of St. Megatrude Parish, to confront some rowdy young men. These lukewarm parishioners, standing at the back of the church, jeered at Pastor Lawrence and his commands to come up front. Henry, strong as the oaks in his town, knocked heads, dragged the young men to the first row, sat them down and dared them to move.

BEHIND EVERY great personage are those who prepared the way, worked alongside, but did not take credit. We have an All Saints Day; what we might need is an "All Helpers Day" to remember the unnoticed, the little people, without whom there would be no great ones.

Moral Perspectives

By Rev. Gerald Coleman, SS

Fast for life — III

We have noted that in Jesus' own life He was consistent with the prophetic insistence on the sincerity of the faster: fasting is to be done for the glory of God and not as a means to seek the admiration of others.

In the scriptures, fasting without this motivation lacks meaning. We saw that Jesus himself did fast at moments of spiritual crises.

TODAY THE effects of sin are manifold and fasting can be a true form of authentic prayer which calls for justice and peace. It is morally crucial that fasters always avoid the terminology of "hunger strike." They must insist that their action is non-violent and is fundamentally a religious act.

They do not undertake coercive action, then, but intend their fasting to be a form of prayer to raise consciousness. They do not intend to divorce themselves from God's love, but feel that their action is a petition to God for those who suffer in poverty because of the arms race.

I am personally convinced that the fasters for life do not intend death but rather intend a breakdown in the momentum of the nuclear arms race. Their goal is toward life and not death. This goal places on the fasters a certain moral responsibility that they do not spread a sense of despair. The goal of life must always be upheld and reiterated.

FASTERS MUST never risk deepening the discouragement and despair that already exists among many in terms of the nuclear threat. Fasters must always speak eloquently of life. Fasting is a call, then, to a deeper reflection on the arms race and hunger. Fasters would like the world to pause, at least momentarily, for a period of deep reflection on nuclear immorality and world hunger.

Individual fasters must not seek their own gain: e.g., for self-aggrandizement. The faster risks life but he or she does not intend to take life. In other words, the fasters are not abstaining from food in order to put an end to their lives. The faster desires to live.

I would judge the morality of fasting by these criteria: (1) The object is religious: to mirror forth the presence of God; (2) There is a conscious attempt to identify with Jesus' own 40-day fast in the desert and thus to fast as Jesus did; (3) Fasting itself is not evil but a good; (4) The good outcome of the fasting aims at revealing injustice and at renewing moral strength; and (5) The intention is upright: the fasters do not seek self-glory nor their own death, but rather to live in a just and peaceful society and world.

IT IS CRUCIAL at this point to indicate that many critics of *Fast for Life* have interpreted their actions as "open-ended," meaning a desire on the part of the fasters to die. On the contrary, these fasters are "open-ended" about the need for repentance for an arms race which in turn creates massive poverty and threatens ultimate destruction.

The fasters are in a struggle for life and not death. Their energies and passions are directed at living, lest too easily the world slide toward a nuclear holocaust.

Faith pays off for Valley youth leader

Continued from page 1

"I had faith that it was going to all work out...It makes my job more exciting. I've never worried about it," she said.

Donations from "out of the blue" have convinced her "people hear and they respond."

MISS IVIE was born in Calexico. She moved to Arizona when she was 12. At age 21 she began working in youth ministry with the Diocese of Tucson. At one time she led groups in three small Arizona mining towns.

Two years ago she was working in Nogales, Arizona, when she felt "it was time to move on." She moved to Calexico, landed a job and volunteered with the youth group, CCD and other parish activities.

"My position is just barely getting known in the Valley." The position is so new, she said, only time will tell what her duties will become.

SHE IS part of the three-year-old Imperial Valley Youth Council. Two members and one adviser from each Valley parish belong to the council. The council representatives will be commissioned Dec. 11 at a special Mass.

She is also the director of Christian Awakening Retreats for 16-25-year olds. "It is a very deep, intense weekend to help young people grow in their faith." Awakenings are comparable to Cursillos, she said.

Father Barry Vinyard and Msgr. Mark Medaer, now North County priests previously assigned to the Valley, have asked the Imperial County youth workers to offer Awakenings in the North County.

TRIPS BY youths between the two counties of the diocese are unusual, Miss Ivie said. Travel time from the Valley to San Diego prevents most teenagers from participating in many of the programs offered by the Diocesan Youth Office, so Miss Ivie wants to develop solid local programs.

She plans to train youth group leaders rather than send them to San Diego for the instruction.

Her office eventually will become a resource department with books, films and filmstrips, she said.

"THIS IS just the beginning. There are so many things that haven't even been thought of yet," she noted.



Lenna Ivie
'Just the beginning'

The Holy Spirit is "very evident" among young Valley residents. "I see the Holy Spirit moving in the hearts of young people. It's been so dynamic in the Valley."

LA MESA — St. Martin of Tours Church Choir will host the Grossmont College Choral Groups singing their annual "Festival of Christmas" in the sanctuary located at 7710 El Cajon Blvd., Dec. 11 at 7:30 p.m. The combined Grossmont Chorale and Concert Choir will sing three works for double choir, two motets and other pieces. In keeping with tradition, all three choirs and members of these choirs from former years will join to sing ***Bless This House***. The choirs are under the direction of David Glismann. Accompanist is Carol Cunningham. A free-will offering will be taken at the end of the program to benefit the scholarship fund at Grossmont College Music Department and to benefit the music ministry at St. Martin's Church.

OLG, anniversary...

Continued from page 3

veneration for Mexico's Roman Catholics. Pope St. Pius X named Our Lady of Guadalupe patroness of all the Americas.

THE ANNUAL diocesan procession, led by Bishops Leo T. Maher and Gilbert E. Chavez, will leave Our Lady of Guadalupe Church, 1770 Kearny Avenue at noon and proceed to Golden Hall for the Mass.

Joining the bishops will be priests and deacons of the diocese and two special guests, the bishops of Tijuana and Mexicali. The public is invited.

The dinner-show in honor of Bishop Maher's 40th sacerdotal jubilee will close the festivities later that evening. Both events are sponsored by the Guadalupe Confederation of the Diocese of San Diego.

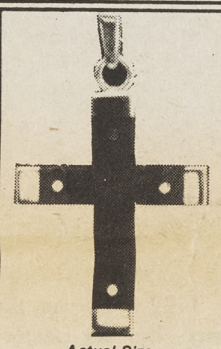
DEVOTION TO Mary as Our Lady of Guadalupe centers on her roles as Mother of God, Mother of the Church, and her intercession for the poor.

Michael G. Kielty
M.B., B.S. (Lond.), F.A.C.S., F.A.C.O.G., K.C.H.S.

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In Loving Memory

Into Thy hands, O Lord, we commend the spirits of these beloved ones who are gone before us into the realm of Thy eternal happiness and peace. Amen.

LO COCO, Francesco. Husband of Frances Lo Coco; father of Roselyn and Carmel Lo Coco; seven grandchildren. Funeral Mass: November 18 at Our Lady of Rosary Church.

Goodbody Mortuary

THEODORE, Robert Joseph. Husband of Aida Theodore; father of Robert, Nickola and Anthony Theodore. Funeral Mass: November 23 at St. Agnes Church.

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LEE, Emmett C. Uncle of Irene and Jackie; cousin of Frank McGuiri. Funeral Mass: November 25 at Blessed Sacrament Church.

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GONSALVES, Maria N. Mother of Mary, Tony, Mac, John and Barney Gonsalves; six grandchildren; one great-grandchild. Funeral Mass: November 25 at St. Agnes Church.

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NIHIL, Maizee K. Wife of Frank M. Nihill; mother of Timothy Nihil, Mary Jagers and Catherine Posey; sister of Margo Ashe, Ruth Farrell and Evelyn Gustavson; nine grandchildren. Funeral Mass: November 28 at St. Therese Church.

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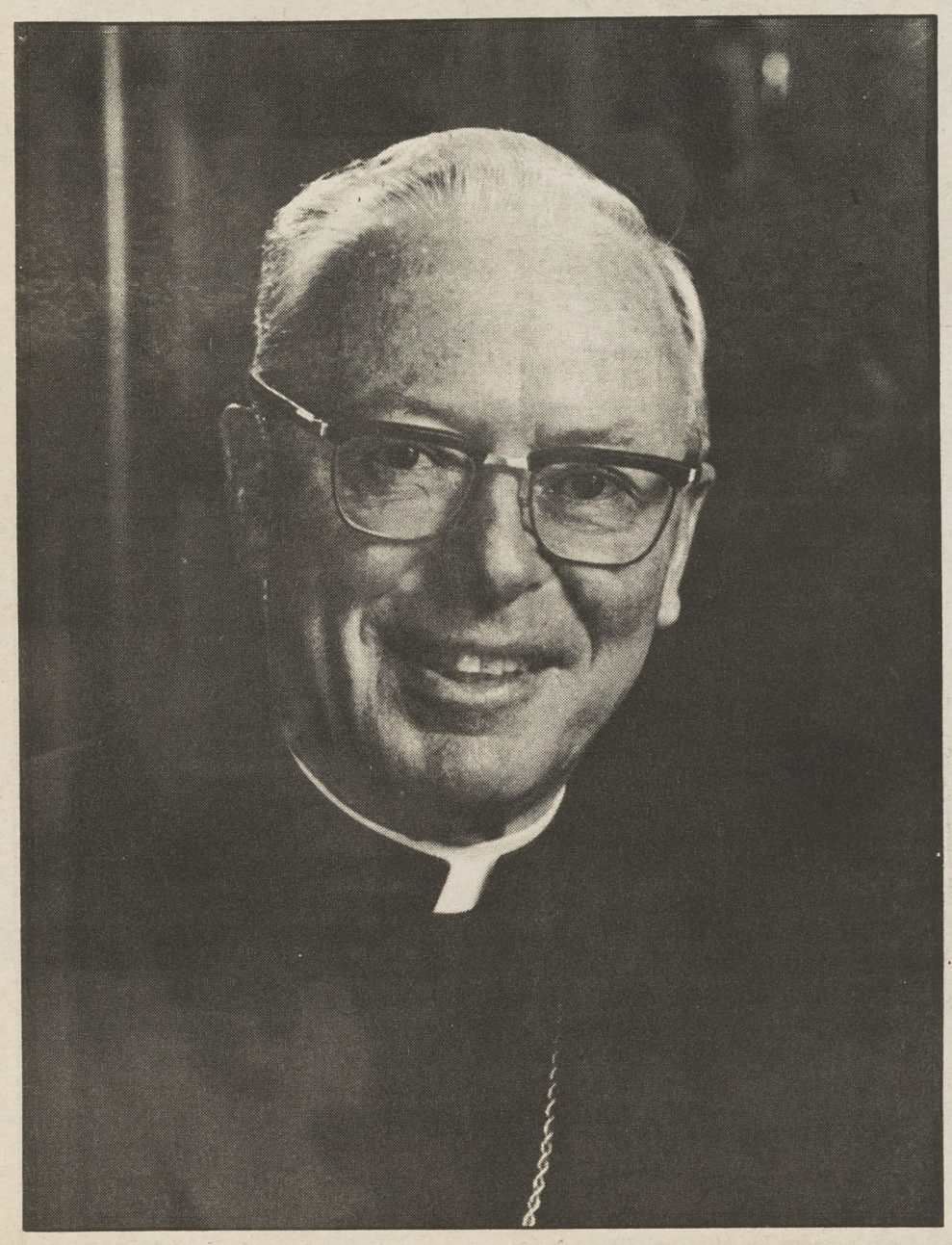
ERHARD, Jeannette G. Mother of Oliver Erhard, Marie McDaniel, Eugenia Smith, Evelyn Rock; 13 grandchildren; 16 great-grandchildren. Funeral Mass: November 28 at Our Lady of Light Church.

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Annual Financial Report





To the people of the Diocese of San Diego

December 5, 1983

My dear Brothers and Sisters in the Lord:

In presenting the annual spiritual and financial report of the diocese, I wish to point out this takes on special meaning in that this is the "Ad Limina" year in which I, as your Bishop, reported to the Holy Father, Pope John Paul II, the status of the diocese over these past five years. This report manifested a local Church that is vigorous in its spiritual growth and continues to develop a basis of financial stability. For all that has been accomplished in these five years, I express my deepest appreciation to all who have cooperated in bringing this successful and fruitful development of the local Church. The priests, religious and laity working together with their Bishop have accomplished this remarkable task.

Likewise, I appreciate your sacrifices and your generosity in the past fiscal year outlined in this financial report. The many services of the Church were brought about by your continual support of your stewardship and your parish, as well as other financial demands made upon you for other charities.

The new Code of Canon Law is quite explicit in Canon 369 about a diocese and the obligations:

"A diocese is a portion of the people of God, which is entrusted to a Bishop to be nurtured by him, with the cooperation of the *presbyterium,* in such a way that, remaining close to the pastor and gathered by him through the Gospel and the Eucharist in the Holy Spirit, it constitutes a particular Church. In this Church, the one, holy, catholic and apostolic Church of Christ truly exists and functions."

It is my prayer that you will be blessed a hundredfold by the generosity of God's loving care for you.

Gratefully yours in Christ,

+ Leo T. Maher

+ Leo T. Maher
Bishop of San Diego



The Roman Catholic Bishop of San Diego

DIOCESAN OFFICE FUNDS

BALANCE SHEET
June 30, 1983

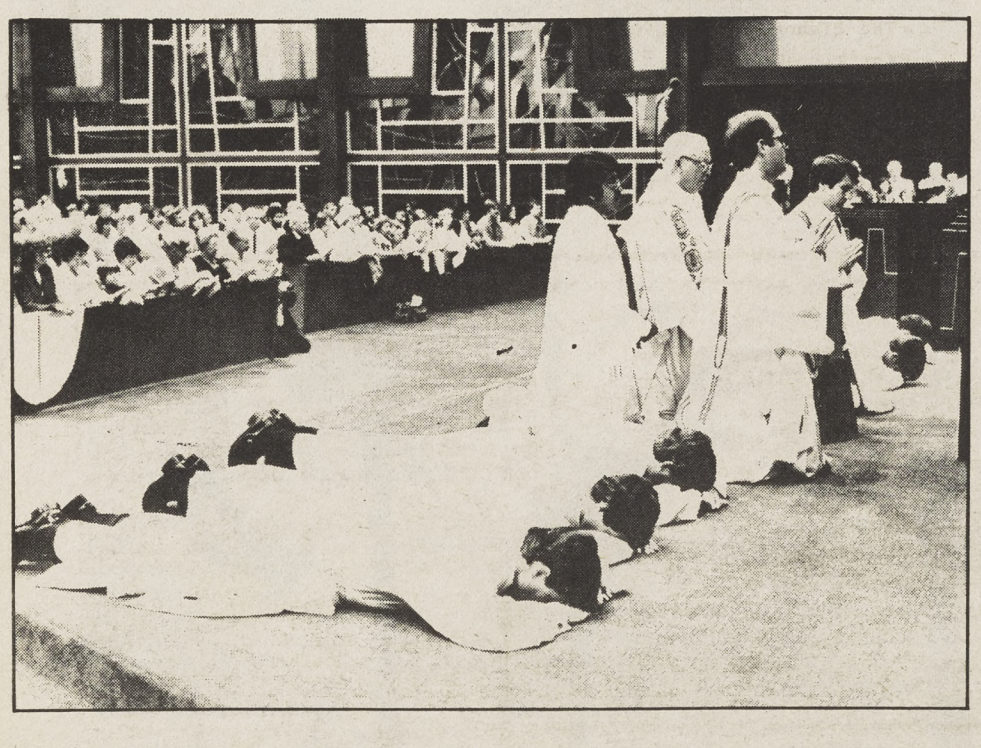
ASSETS

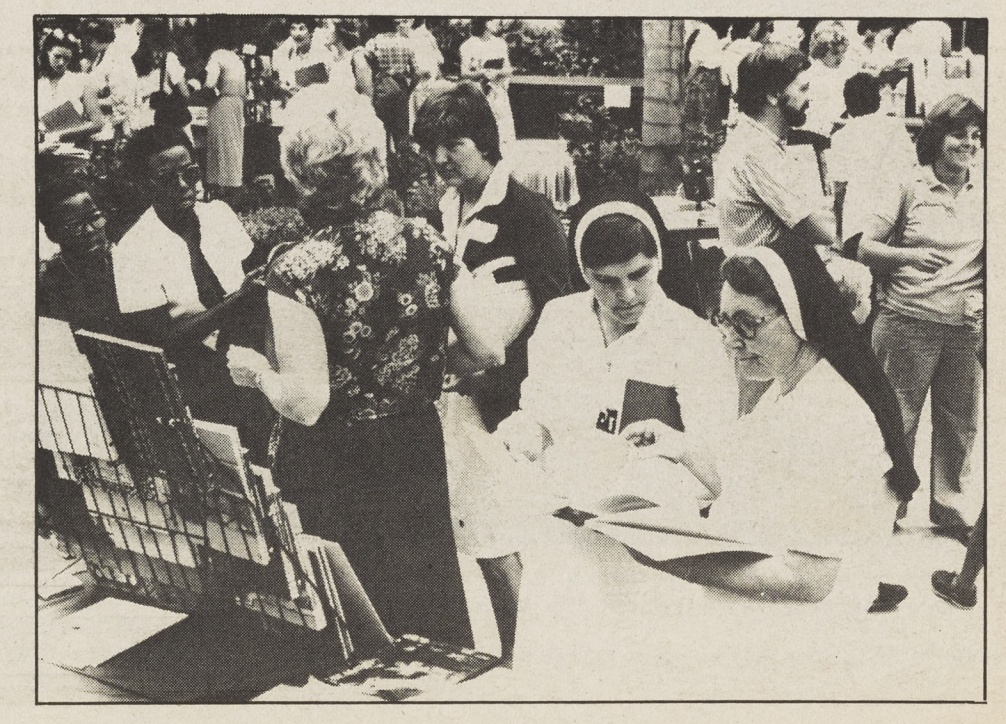
Current fund:	
Cash (including $185,882 in savings accounts) (Note 4)	$ 654,963
Accounts receivable from other Diocesan entities (Less allowance for doubtful accounts of $350,000)	258,074
Notes receivable:	
Notes receivable ($283,407 secured by real estate sold) (less allowance for doubtful accounts of $1,356,968) (Note 2)	770,134
University of San Diego	95,750
	865,884
Due from quasi-endowment fund	192,394
	$1,971,315
Quasi-endowment fund — Marketable securities (at market)	$1,968,309
Development fund — cash in savings (Note 4)	$1,100,000
Plant fund — Land, buildings and equipment, at cost, less $855,177 accumulated depreciation	$5,914,408
Deposit and loan fund (Notes 3 and 4):	
Loans (less allowance for doubtful accounts of $340,000)	$6,079,737
Certificates of deposit and cash in savings	3,173,618
	$9,253,355
Bequest, endowment, custodial and trust funds:	
Cash in savings accounts	$ 293,037
Cash in trust fund	507,376
	$ 800,413

LIABILITIES AND FUND BALANCES (NOTE 1)

Current fund:	
Accounts payable and accrued liabilities	$ 545,737
Notes payable	68,237
Commitments (Notes 4 and 5)	
Fund balances:	
Unrestricted	702,365
Restricted:	
Holy Cross development fund	423,243
Other	231,733
Total fund balances	1,357,341
	$1,971,315
Quasi-endowment fund balances:	
Holy Cross Cemetery	$1,326,742
Seminary endowment	449,173
Due to current fund	192,394
	$1,968,309
Development fund balance (Note 4)	$1,100,000
Plant fund balance	$5,914,408
Deposit and loan fund — parish funds on deposit (Notes 3 and 4)	$9,253,355
Bequest, endowment, custodial and trust funds:	
Sacred Heart Memorial Fund	$ 265,286
Custodial funds	27,751
Trust funds	507,376
	$ 800,413

See accompanying notes









THE ROMAN CATHOLIC BISHOP OF SAN DIEGO
DIOCESAN OFFICE FUNDS

NOTES TO BALANCE SHEET

June 30, 1983

1. Basis of presentation

Organization and activities - The Diocesan Office of the Roman Catholic Bishop of San Diego is part of the Corporation Sole of the Diocese of San Diego and has no separate legal status or existence. The Diocesan Office activities comprise the collection of parish assessments, stewardship contributions and certain other receipts which are used to finance educational, religious, community and human development programs in addition to the administration of the Catholic Diocese of San Diego.

The Diocesan Office Funds exclude the activities of parishes, schools, cemetaries, the newspaper and certain other ministerial functions. Each of these activities, even though they report to the Bishop, is an operating entity distinct from the Diocesan Office.

Fund balances - Diocesan funds are segregated according to their availability for use in Diocesan operations. Quasi-endowment funds are those funds segregated by the Bishop for the specific uses indicated. Restricted funds have been reserved for specific purposes and in some cases can be disbursed only in compliance with restrictions specified by donors.

2. Notes receivable

Notes receivable include $1,356,968 due for cash advanced to or on behalf of American Boys Ranch which was sold in a prior year. The Diocese has provided an allowance for the full amount of this receivable.

3. Deposit and loan fund

The Diocesan Office administers a loans-in-aid program which finances the construction of parish plants and other Diocesan facilities. Interest of 6% is charged on such loans. These loans are made primarily from loan repayments and deposits by Diocesan entities which bear interest at 5%.

4. Development fund commitments

At June 30, 1983 the Diocese has entered into contracts or began construction for church facilities with an estimated remaining cost of $2,057,107 at certain parishes. These parishes have funds on deposit of $976,069 for such construction. Additional funds of $1,100,000 required for completion of the projects have been allocated from the current fund to the development fund.

5. Scholarship fund

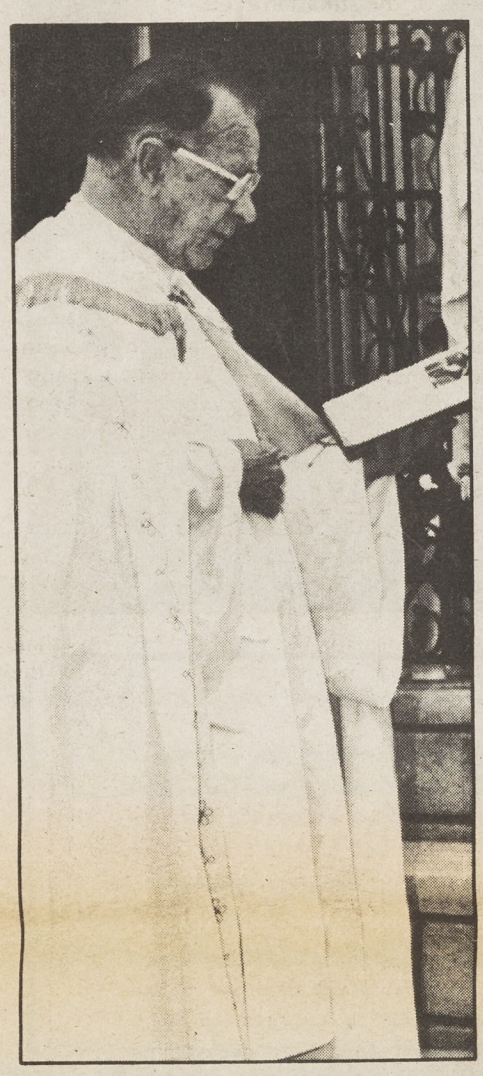
The Bishop of San Diego has established a scholarship fund for the University of San Diego in the amount of $100,000 annually in lieu of the repayment of $1,657,533 owed by the University to the Diocese which has been charged to the fund balance. The scholarship fund is to be used for students from the Dioceses of San Diego and San Bernardino and other areas.











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Most Reverend Leo T. Maher
Bishop of San Diego

We have examined the accompanying balance sheet of the Diocesan Office Funds of The Roman Catholic Bishop of San Diego at June 30, 1983. Our examination was made in accordance with generally accepted auditing standards and, accordingly, included such tests of the accounting records and such other auditing procedures as we considered necessary in the circumstances.

As discussed in Note 1, the Diocesan Office Funds represent only part of the operations of the Corporation Sole.

In our opinion, the accompanying balance sheet presents fairly the financial position of the Diocesan Office Funds of the Roman Catholic Bishop of San Diego at June 30, 1983 in conformity with generally accepted accounting principles applied on a basis consistent with that of the preceding year.

Arthur Young & Company

October 28, 1983



San Diego Diocesan Office
for Apostolic Ministry
Alcala Park, San Diego, 92110
P.O. Box 80428, San Diego, 92138
Phone: (619) 574-6300
Hours: Mon.-Fri., 8:30 a.m.-4:30 p.m.

Established July 11, 1936.

Legal title: "The Roman Catholic Bishop of San Diego, a corporation sole."

The Diocese of San Diego comprises the counties of Imperial and San Diego.

Square miles: 9,439. Total population: 1,953,956. Catholic population: 353,000.

Patron of the diocese: St. Didacus (November 13). Copatroness: Our Lady of Refuge (July 4). Secondary copatrons: St. Francis of Assisi (October 4) and St. Patrick (March 17).

Dedication of St. Joseph Cathedral: June 2, 1940.

First Diocesan Synod: February 24, 1943.

Second Diocesan Synod: October 1973.

Principal cities (in order of population): San Diego, Chula Vista, Oceanside, El Cajon, Escondido, La Mesa, National City, Vista, Carlsbad, and El Centro.

There are 90 parishes with resident pastors, 17 missions, and 29 chapels.

There are 77 parishes under direction of diocesan clergy and 13 under direction of priests belonging to religious communities.

There is one Catholic hospital with 523 beds serving 71,000 patients annually.

There are 44 elementary schools with a total enrollment of 12,840, five secondary schools with a total enrollment of 3,315, and one university with a total enrollment of 5,003.

Priests: there are 258 diocesan priests and 68 religious priests in the diocese.

The diocese is divided into eight deaneries.

Deacons: a total of 45 are now serving in the diocese, with 28 candidates currently in training. Ten candidates are scheduled for ordination in 1984.

There are 18 different congregations or communities of religious men, including 68 priests and 25 brothers, serving in the diocese.

There are 497 religious sisters in the diocese from 56 religious congregations or communities.

Parish organizations: Parish Councils, Parent-Teacher groups, Legion of Mary, Catholic Youth Organizations, Confraternity of Christian Doctrine, St. Vincent de Paul Society, Altar Societies and interparochial organizations such as the Serra Club, Young Men's Institute, Young Ladies' Institute, Knights of Columbus, Catholic Daughters of the Americas, Italian Catholic Federation, Guadalupanas, etc.



Jesuit superior critical of 'too much secular activity'

By Sister Mary Ann Walsh

ROME (NC) — At his first press conference as superior general of the Society of Jesus, Father Peter-Hans Kolvenbach reaffirmed the Jesuits' loyalty to the pope and agreed with Pope John Paul II that the order has "defects" resulting in too much secular activity.

"The Society of Jesus has no meaning and loses its very reason to exist if it lacks distinctive fidelity to the Holy Father and a special dedication to the Lord's Church in its actual apostolic embodiments," said Father Kolvenbach Nov. 25 at a press conference at Jesuit headquarters in Rome.

FATHER KOLVENBACH reported on the 33rd general congregation of the order. The congregation, which opened Sept. 2, elected him on the first ballot Sept. 13 and continued to meet until Oct. 25 to evaluate and develop Jesuit policy and practices.

In a prepared statement, Father Kolvenbach said the pope was concerned about the Jesuits and said he agreed with the pope that the order has defects.

"The defects are the same ones that the Holy Father mentioned in his recent address to major superiors of all the Religious orders and congregations of Europe," said Father Kolvenbach.

THEY INCLUDE "certain secularizing practices and attitudes, sacrificing prayer for activity that is too simply humanitarian, and adopting socio-political modes of behavior that are determined by criteria that are not always evangelical in nature," he said.

The 54-year-old Dutch-born linguist who, until his election, had been rector of Rome's Pontifical Oriental Institute, affirmed that the society would continue to work on behalf of peace and justice.

He said, however, that such work, "should always be undertaken in the name of the Church, in communion with its pastors and not according to individualistic criteria and perspectives."

POPE JOHN Paul, prior to the general congregation, had expressed concern that some Jesuits had become involved in partisan politics and that there were conflicts in some countries between Jesuits and bishops.

Father Kolvenbach described the general congregation as a "consolidation" because the pope had allowed the order to elect its own government, following a period in which he had appointed his personal representatives to direct it, and because the members of the congregation reaffirmed the social action thrust set by his predecessor, Father Pedro Arrupe.

He added that the consolidation was a "dynamic" one, marked by "a renewed apostolic poverty, a reinforced religious formation, a serious involvement on behalf of peace, of refugees, of justice, in whatever part of the world it is needed, a revitalized educational apostolate and spiritual renewal."

FATHER KOLVENBACH said he agreed with the pope that under general circumstances Jesuits should not be involved in politics.

SAN DIEGO — For a free bulletin detailing the plans of the Catholic Alumni Club, call 690-4746. "One of the primary purposes of the Catholic Alumni Club is to bring together unmarried college-educated Catholic men and women for social, religious, cultural, charitable and recreational activities," Mary Spiesman, director-at-large, said. Membership is open to Catholics who are college graduates or registered nurses or have the equivalent in terms of education and experience. The Catholic Alumni Club has branches in dioceses across the nation.

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Guatemala Church-state strife reported

By NC News Service

The Roman Catholic Church in Guatemala faces serious church-state problems because of government anti-subversive campaigns, according to human rights reports by the United Nations and the Organization of American States.

A British civil rights expert who visited Guatemala last summer reported to the United Nations that some of the problems arise because "there is irrefutable evidence that some of the Roman Catholic clergy and catechists in the conflict areas have taken an actively pro-guerrilla line in teaching and action."

THE OAS report by the Inter-American Commission on Human Rights said that although freedom of conscience and religion exist formally, "the Church has been subject to harassment in carrying out its pastoral mission, particularly in the countryside and Indian areas."

Information for both reports was gathered prior to the August military coup which toppled Gen. Efrain Rios Montt, a self-described born-again Christian.

British Viscount Colville of Culcross, sent to Guatemala by the U.N. Commission on Human Rights, said Guatemalan officials let him travel freely in conflict areas "with the minimum of military presence." His report was released in New York Nov. 24. He visited Guatemala from June 25 to July 5.

"I DO not think that there can be any doubt that certain elements of the Roman Catholic Church had become so disillusioned with the inability to establish any social reform in the indigenous areas that they embroiled themselves in subversive activities," Lord Colville reported. "This is not lightly to be said, but is the clear message from all levels of the Roman Catholic hierarchy."

He said 12 Catholic lay leaders in the town of Nebaj told him how the local priest became involved in "active support of the guerrillas, and is now, accompanied by his sacristan, in the mountains with them." Similar situations reportedly occurred elsewhere, he wrote.

He said there have been repeated allegations that early in the 1980s the army attacked priests and catechists and confiscated Church property.

"I HAVE no doubt that this is true, though property is now being handed back where there is a demand," he said.

"There was, however, a reason for the army's activities. Given that a virulent anti-guerrilla campaign was the policy, certainly under President Lucas Garcia and, it seems, in the earlier months of Gen. Rios Montt's presidency, there is irrefutable evidence that some of the Roman Catholic clergy and catechists in the conflict areas had taken an actively pro-guerrilla line in teaching and action," said the U.N. report.

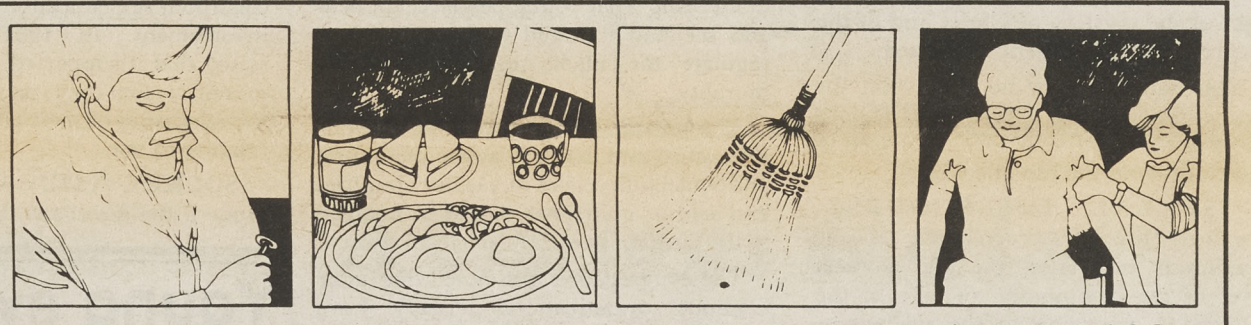
Regarding confiscated Church property, it said the commission "has no knowledge to date that the government has responded to the claims and petitions for return of these (Church) properties to their rightful owners and that these denunciations have been clarified, as the seriousness of the situation requires."

THE OAS report said church-state tensions in urban areas declined after Rios Montt came to power in March 1982 "but serious problems continued in what are known as the rural areas of conflict."

Church social action centers in rural areas "have given rise to considerable resistance among the military and the landowners in the regions, which together with the climate of violence and fear, makes their (priests') work difficult," it said.

It said religion under Rios Montt was being used as "an element of political confrontation" which is causing polarization between fundamentalist Protestant groups, such as the Church of the Word to which Rios Montt belongs, and the Catholic and traditional Protestant churches.

MEMBERS OF fundamentalist sects carry identity cards for "the obvious purpose of obtaining some degree of security for their bearers in the event of interrogation by military personnel." As a result, persons in the rural poor areas are converting to the fundamentalist Protestant sects, "more for purposes of security than conviction, which obviously implies a threat to the traditional religious tolerance that has prevailed in Guatemala."


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USCC, critics disagree on American sex ed norms

By Stephenie Overman

WASHINGTON (NC) — Sex education guidelines issued by the Vatican give the U.S. Church a green light to promote creative sex education, a family life offical of the U.S. Catholic Conference said.

But critics disagreed, saying some U.S. Catholic educators have already gone too far.

"I THINK Rome and the U.S. bishops can make a nice wedding of this. I believe we have the same view," said Father Thomas Lynch, USCC representive for family life. "The document is a green light for us to promote, get involved in sex education. It affirms our initial attempts to begin addressing the issue."

Educational Guidance in Human Love — Outlines for Sex Education, issued by the Vatican Congregation for Catholic Education Dec. 1, stresses the primacy of the parent's role in teaching children about sex and the importance of individual instruction.

ALCALA PARK — Although he has not yet seen the new document on sex education just issued by the Vatican, Msgr. William E. Elliott, vicar for education, has expressed his "confidence" that sex education as currently conducted in the parochial schools and religious education programs of the diocese will prove to be "well within the Vatican's guidelines."

The USCC's Department of Education issued guidelines for sex education in 1981. Those guidelines were attacked by critics who said they omitted elements essential for a Catholic approach to sex education and could be harmful to the formation of "truly Catholic adults."

THE USCC guidelines, *Education in Human Sexuality for Christians,* designed for professional educators, also emphasize the importance of parent participation in the development and implementation of sex education programs.

Father Lynch said Dec. 1 he believes the USCC guidelines "fit into the Vatican guidelines very nicely." Both guidelines stress that sex education belongs first to the parents, that parents often find sex education difficult and that the Church has an obligation to help. He said both are more than lists of dos and don'ts.

He added that he wished the Vatican document had not focused just on sex education for children and young adults. "Most parents have not dealt with their own sexuality, so they can't teach their kids. We have to help parents address their own sexuality."

WILLIAM SOCKEY, executive director of Catholics United For the Faith, said Dec. 1, "I'm certain the USCC guidelines do not conform to the constant teaching of the Church." He added that, although he had not yet seen the Vatican document, "I'm sure that Rome's guidelines do conform."

When the USCC document was issued the religious education committee of the Fellowship of Catholic Scholars called it deficient as a guide for the sex education of young Catholics and said it "may be harmful to their formation as responsible and truly Catholic adults." The committee said that the guidelines contained sections which were open to un-Catholic interpretations.

The National Federation of Catholic Physicians' Guilds has opposed formal classroom sex education without parental involvement. In 1981 the federation stated that it supported sex education for parents so that they can fulfill their role in the education of their children in matters relating to sex.

SOCKEY SAID education in the home is the ideal way, but "we certainly have problems. Many parents don't take their responsibility seriously" or they may feel they need help.

"The school has to take up the slack, but there have to be careful guidelines and limits."

He said sex education has to agree with the psychological development of the child. "The teacher can't possibly know that, only the parent can know when the child is ready." The goal is "healthy development, not an unhealthy fixation."

ACCORDING TO Sockey, "We have sex education programs in dioceses around the country that are appalling...Parents have to be confident that in the Catholic schools children are getting true Catholic teaching."

Some bishops have supported state programs, but the problem with sex education in public schools, said Sockey, is that according to Catholic teaching sex education cannot be separated from morality and public schools teach "a kind of contrived morality, not a true morality."

The New Jersey bishops were criticized when they issued a statement praising the state's mandate for "family life education." Sockey said that CUF has not been involved in that battle, but that he understands parents' objections to mandated sex education because parents should have a right to withdraw their children from such classes.

Parents primary educators...

Continued from page 1

of both boys and girls, requires special precautions, the document said, advising teachers to reserve time for students to meet privately to seek advice or clarification.

Also, "it is the responsibility of bishops, taking account of school legislation and local circumstances, to establish guidelines for sex education in groups, above all if they are mixed," it stated.

THE DOCUMENT warned that criticisms normally raised refer more to methods used by some teachers than to the enterprise itself.

Catechesis must "illustrate the positive values of sexuality, integrating them with those of virginity and marriage in the light of the mystery of Christ and of the Church," the document continued.

This catechesis should show that the first vocation of the Christian is to love and that the vocation of love is realized in marriage or in the life of celibacy.

"SEXUAL INTERCOURSE, ordained towards procreation, is the maximum expression on the physical level of the communion of love of the married," according to the document. Divorced from this context "it loses its significance, exposes the selfishness of the individual and is a moral disorder."

Sexuality is achieved in the full sense "only with the realization of affective maturity, which manifests itself in unselfish love and in the total gift of self."

The document cited problems such as pre-marital relations, masturbation, homosexuality and drug abuse and called for preventive action.

"IT IS love and care which educate toward value, dignity, respect for life, for the body, for sex for health...Only a freedom which is authentic, educated, aided and promoted offers protection from the quest for illusory liberty of drugs and sex."

The document said it is the responsibility of the state to safeguard its citizens against the abuse of minors, sexual violence, permissiveness and pornography.

The media, by intrusiveness and suggestion, display to youth "a continuous and conditioning stream of information and training, which is very much more trenchant than that of one's own family," the document warned.

IT REPEATED Pope John Paul II's call for responsible Christians, parents and members of the media, not to hide behind a pretext of neutrality in monitoring what young people read, hear and see and it urged civil authority to regulate the media to protect public morality.

The Vatican Congregation for Catholic Education said that it is aware of cultural and social differences in various countries and said its guidelines should be adapted to the pastoral needs of each local church.

The congregation also noted that some Catholic organizations already have begun to carry out positive work in sex education, but difficulties are found in countries "where the urgency of the problem is not recognized or where perhaps it is thought that it resolves itself without specific education."

THE DOCUMENT on sex education reiterates statements made in the Charter of the Rights of the Family, released by the Holy See Nov. 24.

Parents have the right to ensure that their children are not compelled to attend classes which are not in agreement with their own moral and religious convictions, the charter stated.

- MISSION GORGE — Annual Christmas programs for two parishes will be held Dec. 18. Mission Basilica San Diego de Alcala Choir and the Classical Brass Quartet, directed by Gene Regard, will present a Candlelight Musical Meditation Dec. 17 and Dec. 18 at 7:30 p.m. at the Mission. The narrator will be Msgr. I. Brent Eagen, the pastor.
- LA MESA — At Saint Martin parish, 7710 El Cajon Blvd. the annual Hanging of the Greens will be accompanied by the church choir, Dec. 18 at 7 p.m. It is a service of readings, carols and candlelight amidst the decorating of the church. Refreshments and fellowship will follow in the church hall after the service is over. For more information, call Linda Simmons at 465-5334 or 561-1396.

Young evangelist visited India

Continued from page 3

said. "If I can do it, anyone can do it," he added.

He is not trained to lead the 100-member youth group at Our Lady of Guadalupe. "I feel the key in youth ministry is having a desire to serve and a capacity to love. Again, it's letting the Lord use you, and what you're not gifted in — the Lord will send someone who is if He wants that done."

Barreca, who is from Toronto, saw the California Christian touring group ***Celebrant Singers*** when they visited Canada. He gave up parish work and his college studies in music to join the group.

DURING HIS three years with ***Celebrant Singers*** he went to India, Egypt, Greece, Sri Lanka, Guatemala, the Caribbean, every state in America and almost every Canadian province.

The singers met Mother Teresa of Calcutta while in India. "It's a life-changing experience to go to a country like that. You begin to become very

Please turn to page 13

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Native Americans get...

Continued from page 3

Roman Catholicism to California.

NATIVE AMERICANS in San Diego live on reservations created not by treaty, but by executive order, said Pico. The land is held in trust for them by the federal government, whose policies tend to be more beneficial to the government than to the Indians themselves, he said.

"We have many grievances. We weren't looked at as human beings, but only as someone who could learn a trade but not earn a degree. We were denied access to the capitalistic process, so now we find ourselves after decades with a mentality where it's easier to write for a government grant to solve our problems rather than solve it ourselves. Here it is 1983 and we're still treated like children."

The patronage of Blessed Kateri and her eventual canonization, believes Pico, will be a great impetus for all Native Americans, despite the language and cultural differences that divide them, to unite and become effective in the political process, a transition other ethnic groups have made.

ALCALA PARK — The third anniversary of the murder of lay missioner Jean Donovan, the subject of the PBS film ***Roses in December,*** was observed Dec. 2 by the Diocesan Media Center, with a showing of the film. Miss Donovan was killed along with three other Americans, all women Religious, in El Salvador; the murderers, although charged with the crimes, have never come to trial.

ENTRANCE INTO the American mainstream means Native Americans have to be responsible for the education of their children and become economically self sufficient, said Pico.

"We have to take active participation in the education of our children. I read in the papers that our schools are failing. I don't believe that. I believe education is the parent's responsibility, not the state's," he said.

"And we have to establish an economic base so we can pay our leadership to concentrate on the Indians' interests," he added. "One of the major responsiblities of the tribal council will be to lobby or hire lobbyists to work within the political system, to register people to vote, to meet with the County Board of Supervisors, to make political contacts."

THIS EMPHASIS on self sufficiency has been virtually realized in terms of parish catechetics, said Father Beauregard, where, with one exception, all religious instruction is now handled by Native American parishioners.

Misconceptions about the reservation population continue and are unfair, both men agreed. Transients and other strangers, Indian and non-Indian alike, have always been welcome in the Indian households, said Father Beauregard.

"The reservation population in San Diego County has received from time to time negative publicity from the local papers," said Pico. "We are not saying we are not without our problems, but I don't believe they are any greater that in the dominant community.

Young evangelist visited India

Continued fr a page 12

thankful for everything you have," he said.

Despite their abject poverty, Indians are open to the Christian message and are "very, very close to the Lord," he said. Materialism is not a stumbling block for most Indians, he said.

IN 1982 he left the singing group and looked for work. He accepted a full-time paying job in Laredo, Texas as a youth minister.

However, Father Edward "Bud" Kaicher, associate pastor at Our Lady of Guadalupe here, offered him housing and a stipend in exchange for leading the Valley youth group. (He had met Father Kaicher in his travels with the singing group.) Father Kaicher also thought Barreca could find part-time work at Vincent Memorial High School.

He turned down the Laredo job because, "I just thought this was where the Lord wanted me. I'm very content for the moment. I guess that's against what the world would say, but who cares what the world would say?"

LOOKING TO the future, he thinks he may be a Catholic lay youth evangelist. He may work with Osburn for the Floridian's Good News Ministries. There is a possibility he will come to the towns Osburn visits and give the same kind of workshops, only his will be for youth.

Life on the road is not always appealing, the youth group leader learned during his three years with ***Celebrant Singers.*** "It's not fun being on the road. Without the Lord, you'll never make it," he said.

The travel only seems worthwhile when he sees people's lives change as a result of his work, Barreca noted.

IN THE immediate future, Our Lady of Guadalupe parish hopes to produce a program for KBGA-FM 101, a new Christian radio station in the Valley. Many aspects of the parish's weekly half-hour program have not been settled.

It is unnamed, has no set host and the content of it has not been decided. But, Barreca said, the show will be "evangelical." It may take the form of a talk show with teaching part of the format, he said.

"It should interest all ages," Barreca said, but it will be "youth oriented."

DECISIONS WILL be based on "where the Spirit leads. People of the Imperial Valley have "miles to go" when it comes to listening and responding to the Spirit, Barreca said. But "the Spirit is really alive here in Calexico. The Spirit is really starting to move in this Valley."



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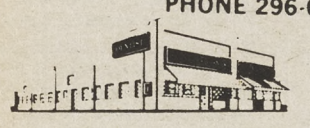
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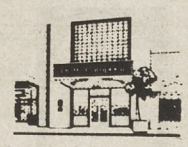
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Toy sale fundraiser for St. Vincent's School will include new Mattel toys at 30 to 60 percent below retail at St. Vincent de Paul Church hall, Fort Stockton and Hawk. Details: 298-6098.

Crystal Cathedral's *Glory of Christmas*, with soloist Robert Goulet, will be seen by retired seniors Dec. 10. Cost is $27.50 with unhosted dinner stop. Sponsored by Our Lady of the Sacred Heart parish. More: 281-1250.

Night of Celebration to mark the 10th anniversary of Worldwide Marriage Encounter in the San Diego diocese, begins at 7:30 p.m. Dec. 10 at Mission San Luis Rey in Oceanside. Couples who have attended a Marriage Encounter weekend are invited. Details: 728-3945 or 433-5898.

Secular Franciscans (Third Order) meet in the chapel of the parish center adjacent to Mission San Luis Rey, near Oceanside, Dec. 11 at 2 p.m. Visitors welcome.

Czechoslovakian Mass will be said by Fr. Jaroslav V. Popelka, S.J., Dec. 11 at 3 p.m. at the Benedictine Chapel, 3888 Paducah Drive. Info: 295-1718.

Messiah, (Christmas portion only), by Handel, will be performed Dec. 11 at 3 p.m. with four soloists, Chancel choir and organist all directed by Gerald Whitney. Part of the Advent Concert Series at Mary, Star of the Sea Church, 7727 Girard Ave, La Jolla. Info: 466-9437.



COAT OF ARMS — Sister Pat Gage, CSJ, designed this "Christian" coat of arms to symbolize the pursuit of peace and economic and social justice. "Our faith requires that we search for ways to share more equitably both resources and political power, rather than support those who use violence to accrue wealth and power for themselves," she writes.

Christmas bazaar and bake sale at St. Mary Star of the Sea parish, 601 Third St., Oceanside, is set for Dec. 11, 8 a.m.-noon. Raffle for a shopping spree, handicrafts, etc. Sponsored by Stella Maris 183, Young Ladies Institute. Details: 433-5373 or 722-2675.

Mass and healing service led by Fr. Jerry Bevilacqua begins at 7:30 p.m. at Mary, Star of the Sea Church, 7727 Girard Ave., La Jolla, Dec. 13.

Christmas party at Nazareth Retirement Home, 6333 Rancho Mission Road, begins Dec. 13 with Mass in the chapel at 11:30 a.m. Bring a gift marked 'man' or 'woman.' Stamps, bath powder, slippers, post cards, hand cream, shave lotion and handkerchiefs are some gifts suggested by the sponsors, the La Jolla Deanery, Council of Catholic Women. More: 483-8937.

Holy Trinity Institute 194, Young Ladies Institute, will host Bernice Bryant, grand president, Dec. 14 in San Diego. Y.L.I. members invited. Details: 721-4415.

Las Posadas procession commemorating the search for shelter by Mary and Joseph in Bethlehem, begins Dec. 14 at 7 p.m. at Old Town Plaza. Christmas caroling during the procession. Pinata party for children after the singing. Free.

Amahl and the Night Visitors will be performed at the El Cortez Convention Center, on Beech Street between Seventh and Eighth avenues, Dec. 15-17 at 8 p.m. Adults pay $6, children 13 and under and senior citizens pay $3. Performed by "Friends of the Poor," members of "This Covenant Ark Theatre" who will raise funds for the homeless and try to raise awareness of the plight of the homeless. Details: 584-0991 or 283-4774.

Christmas potluck luncheon will be held by Court St. Clare 1413, C.D.A. before its regular meeting Dec. 15 at the Oneira Woman's Clubhouse, 4649 Hawley Blvd., at noon. Rosary and meeting will follow. Bring staple foods for the needy. Details: 469-0036.

Christmas dinner dance, hosted by the K of C Thomas B. Austin Council 4958, is Dec. 17 at Our Mother of Confidence hall, University City. Cocktail hour at 6:30 p.m., steak dinner at 7:30, dancing to live band. Reservations: 695-1572 or 276-4494.

Classical Brass Quartet and Mission Basilica San Diego de Alcala Choir, directed by Gene Regard, will present the annual Candlelight Musical Meditation at the Mission, Dec. 17 and 18 at 7:30 p.m. Msgr. I. Brent Eagen will narrate.

North County Patrons Christmas party for separated and divorced Catholics will be held at a member's home, Dec. 18 at 7 p.m. Potluck. Bring gift (about $3) for exchange. Donation $1. More: 758-5580.

Popular Christmas hymns will be sung by the choir or the congregation at ***Lessons and Carols***, the final part of Mary, Star of the Sea parish's Advent Concert Series, is Dec. 18 at 3 p.m. at the church, 7727 Girard Ave., La Jolla. Details: 466-9437.

Mass and healing service, offered by Fr. Jerry Bevilacqua, OSA, is Dec. 27 at 7:30 p.m. at Our Lady of Grace Church, Fletcher Hills. Details: 284-2674.

Radio City Music Hall and Rockettes Christmas Spectacular will be seen by a St. Patrick's Senior Citizens tour group, Dec. 28. Cost is $23.50. More: 282-7109 or 232-0708.

Pasadena Rose Parade will be watched by St. Patrick's Seniors, Jan. 2. Good seats. Cost is $43. Call: 282-7109 or 232-0708.

Rose Parade will be seen by bus tour sponsored by Regina del Valle, Y.L.I., Jan. 2. Bus will leave from Holy Trinity Church parking lot, 405 Ballard St., El Cajon, at 5:30 a.m. Transportation, coffee, doughnuts and reserved grandstand seat for $35. Dinner stop. Details: 442-3869 or 579-6778.

Access Sunday, a Mass for the disabled and other interested parties, will be celebrated Jan. 15 at 2 p.m. at the Immaculata, Alcala Park.

George M. at Lawrence Welk's will be viewed by St. Patrick's Senior Citizens tour group Jan. 18 for $29.50. Price covers lunch and matinee. Info: 232-0708 or 282-7109.

Items for Around the Diocese must be received in writing by noon the Friday before publication on Thursday of the following week. We can not accept items over the telephone. Mail to: Around the Diocese, *Southern Cross,* P.O. Box 81869, San Diego, Calif. 92138.

1984 March for Life now set for Jan. 23

WASHINGTON (NC) — The 1984 March for Life in Washington will take place Monday, Jan. 23, instead of the usual Jan. 22 date to allow marchers to lobby their congressmen, Nellie J. Gray, March for Life president, said Dec. 1.

Miss Gray said last year when marchers converged on Washington on a Saturday for the 10th march, many expressed disappointment that their representatives were not available.

CONGRESS WILL reconvene Jan. 23.

The March for Life commemorates the Jan. 22, 1973 U.S. Supreme Court decision which struck down restrictive state abortion laws. Each year since 1973 tens of thousands of abortion opponents from across the United States have flooded to the capital on Jan. 22.

The theme of the 1984 march is "Pro-Life Phoenix Rises With the Life Principles! No Compromise!" Miss Gray has repeatedly demanded "no compromise" in legislation dealing with abortion.

THE WASHINGTON march will begin in the Ellipse, a park between the White House and the Washington Monument, and continue up Constitution Ave. to the Capitol and the Supreme Court.

Miss Gray said that for the first time anti-abortion protesters in the march plan to picket at the Supreme Court. The area has been off limits to demonstrators, but this year the court struck down a federal law prohibiting demonstrations on the sidewalks around the Supreme Court building. Prior to last spring's decision demonstrators who ventured onto the sidewalks or plaza surrounding the court were arrested by Supreme Court police. Vigils have been held directly across the street from the court.

A new March-A-Thon fund-raiser will be held in connection with the march to raise money for lobbying efforts. Half of the money raised will go to the national March for Life, Inc. and the other half will go to local pro-life organizations. Marchers have been asked to have sponsors pledge money by the block or mile for the walk, which is about 24 blocks or one-and-a-half miles long.



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Resumen del documento sobre educación sexual

CIUDAD DEL VATICANO (NC) — A continuación ofrecemos un breve resúmen de los principales puntos del documento "Guía Educativa sobre el Amor Humano — Principios de la Educación Sexual," emitido por la Congregación Vaticana de Educación Católica, el primero de diciembre.

El objetivo principal de la educación sexual es un conocimiento adecuado de la naturaleza e importancia de la sexualidad y "del desarrollo armónico e integral de la persona hacia su madurez psicológica con total madurez espiritual, visión a la que todos los creyentes están llamados."

Las familias tienen el rol primario en la educación de los jóvenes sobre el sexo. La familia es el lugar preferido para educar a los jóvenes sobre la castidad "porque los valores morales que se ven en la familia son los que se transmiten a los niños mas fácilmente."

Los padres, educadores y la comunidad cristiana deben estar unidos en la educación de los jóvenes para que su sexualidad "crezca armónicamente" y se manifieste "en un amor no egoísta y en una total entrega de sí mismo."

El rol de la escuela debe ser el de asistir y completar el trabajo de los padres.

Se pide a los profesores no separar el conocimiento de los valores correspondientes. La catequésis debe ilustrar los valores positivos de la sexualidad, integrándolos con los de la virginidad y el matrimonio.

Se prefiere la educación individual y no debe ser encomendada "indiscriminadamente a cualquier miembro de la comunidad escolar."

La educación por grupos, especialmente grupos de niños y niñas, precisan precauciones especiales y los profesores deben dar tiempo para consultas individuales. Los Obispos deben establecer guías para la educación sexual por grupos, especialmente para grupos mixtos.

Problemas tales como las relaciones prematrimoniales, masturbación, homosexualidad y abuso de drogas requieren de una acción preventiva de amor y preocupación de la comunidad cristiana.

Es responsibilidad del Estado el salvagurdar a sus ciudadanos contra el abuso a de menores, violencia sexual, libertinaje y pornografía. La autoridad civil debe regular a los medios de comunicación para proteger la moralidad pública.

Los padres y los miembros de los medios de comunicación no deben ocultarse detrás del pretexto de la neutralidad para controlar lo que leen, oyen o ven los jóvenes.

Las guías sobre educación sexual deben ser adaptadas a las necesidades pastorales de cada Iglesia local.

* * *

CIUDAD DEL VATICANO (NC) — A continuación ofrecemos un breve resúmen de los principales puntos de los 12 artículos de la Carta sobre los Derechos de la Familia, emitidos por la Santa Sede, el 24 de noviembre.

Cada artículo se amplía en estos puntos, subrayando las implicaciones en tales áreas como los derechos relacionados y las responsabilides de la autoridad pública para proteger o encarecer el goce de estos derechos.

1. Toda persona tiene el derecho de escoger libremente contraer matrimonio y establecer una familia o permanecer soltero.

2. Solamente a través de "un libre y pleno consentimiento" de los esposos existirá un matrimonio real.

3. Los esposos "tienen el derecho inalienable de fundar una familia," y decidir libremente sobre el tamaño de la familia.

4. "La vida humana debe ser respetada y totalmente protegida desde el momento de la concepción."

5. Los padres tienen "el derecho, original, primario e inalienable de educar" a sus hijos, y la autoridad pública debe garantizar las estructuras y los medios para asegurar estos derechos.

6. El derecho "de existir y progresar como una familia" requiere la protección de la dignidad y estabilidad de la familia. El divorcio "ataca a la institución misma del matrimonio y a la familia."

7. Cada familia tiene el derecho a la total libertad de religión.

8. "La familia tiene el derecho de ejercitar su función social y política" y formar asociaciones par alcanzar sus valores socio-políticos efectivamente.

9. "Una política familiar adecuada" es necesaria de parte de los gobiernos "en las áreas jurídica, económica, social y fiscal."

10. Las condiciones de trabajo y las remuneraciones deben respetar las necesidades y los derechos de la familia.

11. Las familias tienen el derecho a "una vivienda decente," a un apropiado "entorno físico" y a "los servicios básicos para la vida de la familia y la comunidad."

Las familias de los migrantes — inmigrantes, trabajadores migrantes, refugiados — "tienen derecho a la misma protección acordada a otras familias."

* * *

CIUDAD DEL VATICANO (NC) — El Papa Juan Pablo II pidió urgentemente a los obispos de Puerto Rico que luchen contra una campaña sistemática contra la familia en su isla que dice incluye la esterilización, el aborto legal y una "mentalidad de divorcio."

El Papa habló, el 24 de noviembre, al Cardenal de San Juan, Luis Aponte Martinez y a otros dos obispos, quienes estan haciendo su visita regular de cada cinco años a la Santa Sede.

Pese a que los puertoriqueños son ciudadanos de los Estados Unidos, sus obispos estan considerados por el Vaticano separados de la jerarquía norteamericana.

"Las fuerzas privadas y públicas que militan contra la familia en Puerto Rico son poderosas y altamente destructivas," dijo el Papa.

Por mas de 80 años, dijo, la Iglesia de Puerto Rico ha tenido que confrontar el hecho del matrimonio civil y el divorcio, "con el resultado inevitable del desarrollo de una mentalidad de divorcio."

"El control de la natalidad utilizando métodos inmorales, incluyendo la esterilización directa, ha sido promovida en vuestra isla por cerca de 50 años," dijo el Papa. "El aborto legal ha sido una realidad por algo mas de una década."

* * *

CIUDAD DEL VATICANO (NC) — Los católicos que se unan a la Masonería cometen un "pecado serio" y no p[illegible]án recibir la Eucaristía, anunció el Vaticano, el 26 de noviembre.

El anuncio vino en la víspera de la promulgación del nuevo Código de la Ley Canónica que no incluye el unirse a la Masonería como base para una excomunión automática, como lo hacia el Código anterior.

"El juicio negativo de la Iglesia permanece inalterable en relación a las asociaciones Masónicas, porque sus principios siempre han sido considerados irreconcilables con la doctrina de la Iglesia y porque aún está prohibido ser miembro," dijo el Cardenal Joseph Ratzinger, Prefecto de la Congregación Vaticana para la Doctrina y la Fe, quien hizo el anuncio.



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1:15 P.M. Danza de Ofertorio a la Virgen por los Indios Matachines en la Plaza del Community Concourse, antes de la

2:00 P.M. Misa Concelebrada en el Golden Hall del Community Concourse, con el Excmo. y Revmo. Sr. Leo T. Maher, E. Chavez y los Excmos. y Revmos. Sr. Gilberto E. Chavez y los Excmos. y Revmos. Sres. Obispos de las Diócesis de Tijuana y Mexicali, y todos los sacerdotes de la Diócesis de San Diego. Abierto al publico.

5:00 P.M. Hora del Amigo. Cocteles y música de mariachis en el Lobby del Salón Champagne del Hotel Sheraton, Harbor Island, San Diego, antes del gran

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Shrine honors Mary...

Continued from page 1

The dogma is often confused by non-Catholics — and not a few Catholics — with the virginal birth of Jesus. The Immaculate Conception has to do only with Mary: because she was to be the human mother of God incarnate, she alone of the human race, from whom the eternal Word of God took His human flesh, was free of original sin.

The fact that the dogma was only proclaimed 130 years ago does not mean that it was not part of the original deposit of faith received by the apostolic church; the 1854 proclamation by Pope Pius IX is also one of the three or four clear instances in Church history of an *ex cathedra,* infallible papal pronouncement.

THE POPE'S own words, immediately prior to the definition itself, attest to its binding nature: "...by the authority of our Lord Jesus Christ, of the blessed apostles Peter and Paul, and our own authority, we declare, pronounce and define..." The formula echoes the words of another pope less than a century later, when Pius XII infallibly declared the Assumption of the Virgin to be divinely revealed by God and a dogma of Catholic faith.

The Immaculate Conception of Mary is part and parcel of the larger question of her divine motherhood, first proclaimed as Catholic dogma by the Council of Ephesus in 431. The Council of Chalcedon (451) applied to Mary the formal title of *theotokos* (Mother of God), and in 641, Pope Martin I gathered a council in Rome which taught the perpetual virginity of Mary and alluded to her Immaculate Conception:

"If anyone does not, according to the holy Fathers, confess truly and properly that holy Mary, every virgin and immaculate, is Mother of God...let him be condemned."

Theological reflection over the centuries more and more affirmed and refined the doctrine. If Mary was to freely participate in the great act by which mankind was to be freed from sin, she herself could not be subject to sin. By the 15th century, the Council of Basel (1439) was to declare:

"THE DOCTRINE which asserts that the glorious Virgin Mary, Mother of God, through the working of a singular prevenient grace of the divine power was never subject to original sin and was always immune from original and actual sin, holy and immaculate, is a pious doctrine which accords with the liturgy of the Church, with the Catholic faith, with sound reasoning and Holy Scripture; we define that it is to be approved by all Catholics and that from now on no one should be allowed to preach or teach the contrary."



SHRINE — The Arab-Christian city of Nazareth lies in a valley in the Galilean hills. In the center of town, with its conical dome, is the Basilica of the Annunciation. The remains of Mary's girlhood home lies in the underground crypt of the basilica; it is here that the Annunciation took place. The Holy Family lived nearby during the "hidden years" until Jesus began His public ministry.

This council, however, was not in communion with the pope at the time of the definition, was not a valid ecumenical council of the whole Church, and the decree is not binding as a matter of faith. But it does show the theological consensus of the time, which was reinforced over the following years by the Franciscan pope, Sixtus IV (1483), the Council of Trent (in its decrees on original sin and justification, 1546 and 1547, respectively), and by Popes Paul IV (1555) and Pius V (1567).

Thus the 1854 formal definition by Pius IX, though infallible in and of itself, acknowledges an already widely held doctrine of Catholic faith of very venerable tradition. It is not by coincidence that the apparitions of Our Lady of Guadalupe in Mexico in 1531 took place in mid-December, when the Immaculate Conception was already long-established in the Church calendar, attesting to the dictum *lex orandi, lex credendi,* that what is taught infallibly in the liturgy is itself the norm of faith.

HOLY MASS in the crypt of the Basilica of the Annunciation is always a moving experience. At the moment of consecration, when the bread and wine on the altar become the Body and Blood of Jesus, one is struck by the realization that, here, on this very spot, the Lord has returned to where, almost 20 centuries ago, He became one of us through the "Fiat" of Mary Immaculate, conceived without sin...

Bishop Malone: Pope supports women's roles

By Father Kenneth J. Doyle

VATICAN CITY (NC) — The U.S. bishops will encourage women to take more leadership roles permitted by the Church, and the encouragement has the support of Pope John Paul II, said the new president of the U.S. bishops.

The U.S. bishops' decision at their November meeting to draft a pastoral letter on women should result in a document that "will encourage the effort to open to women leadership posts in the Church," said Bishop James Malone of Youngstown, Ohio, president of the National Conference of Catholic Bishops-U.S. Catholic Conference.

THE BISHOP'S comments appeared Nov. 30 in an interview with ***L'Osservatore Romano,*** the Vatican daily newspaper.

Regarding the role of women in the Church, "considerable progress has already been made, but much remains to be done," he added.

In their efforts to encourage wider roles for women, said the Youngstown ordinary, the U.S. bishops "are grateful to the Holy Father for the support which he gives to their task."

IN SEPTEMBER the pontiff cautioned U.S. bishops against encouraging groups supporting the ordination of women to the priesthood.

At the same time, said Bishop Malone, "he also urged us to continue to work with women and for their interests and to do everything to promote their dignity and their legitimate rights."

"We intend to proceed in this spirit," said the 63-year-old Bishop Malone, who Nov. 15 was elected to a three-year term as head of the U.S. bishops' conference.

BISHOP MALONE said that the proposed pastoral, expected to be completed within three to four years, "will sustain and explain the position of the Church on the problem" of the non-ordination of women.

He also commented that "the Church can and should do much more than it has done up to now to support and encourage the legitimate aspirations of women in society."

Asked about the Church's role in the discussion of war and peace issues, Bishop Malone said that the bishops felt encouraged that more than a million-and-a-half copies of their pastoral on nuclear war were printed to meet demands and that the document was being used as a study guide in schools and universities throughout the country.

"IT SEEMS to us that the Church today is arriving at a new evaluation of the gravity of the present moment and is becoming an irresistible voice in favor of peace," he said.

Bishop Malone said also that he has "great hopes" for the success of the work of a committee of U.S. bishops appointed by the pope in June to evaluate the life of Religious communities in the United States. Their task, said the Ohio bishop, "is to give support and help to communities of Religious men and women in the effort which they are making to prepare themselves for a new epoch and for a new mode of service to the Church and within the Church."

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